

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until, 1879. It is now published by S. S. Smith and John Kimball, committee of the Board of Trustees appointed by the General Association of California, Oregon and Washington Territory. The Trustees for 1880-81 are: S. S. Smith, A. P. Flint, W. M. Searby, I. P. Rankin, S. Foster, A. Chapin, John Kimball, E. O. Tade and P. S. Knight.

The Pacific.

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WHOLE No. 1503.

SAN FRANCISCO, CAL., JANUARY 12, 1881.

VOL. XXX. . . No. 2

Contributions.

Forefathers' Day at Plymouth.

The celebration of forefathers' day at Plymouth was this year decidedly unique. There were religious services in the morning at the First church, at which clergymen of five different denominations officiated—after which a prayer was offered by the pastor of the Church of the Pilgrimage, while standing upon the Rock, and the forthcoming snowflakes were whitening his locks. The words, "From all that dwell below the skies" etc., were sung, the hoarse murmurs of the leaden-colored sea furnishing a solemn accompaniment to the words spoken and sung.

At one o'clock about 250 ladies and gentlemen sat down to a bounteous dinner, the first course of which was five kernels of parched corn, and the second, the inevitable succotash. Upon the dais, were seated, besides the President of the day, Judge Russell, son-in-law of the famous Seaman's Chaplain Father Taylor, Governors Long and Rice, Rev. Drs. McKenzie and Briggs and President Eliot of Cambridge, Gen. Armstrong, President of Hampton Institute, Va., and Mr. Julius H. Dreher, President of Roanoke College of the same state, Gen. Ybassa of Venezuela, South America, and Mr. Ko, Chinese Professor at Harvard. Thus there were in this number representatives both of the Pilgrim and English churches, the Catholic and the Liberal, a disciple of Confucius, a general of the Union army and one who during the war was an intense hater of everything that emanated from Plymouth Rock. It would be impossible on this occasion, however, to discover the slightest want of cordiality among all the speakers in the praise of the Pilgrim Fathers.

Still it was manifest there were on some points decided differences of opinion. To the suggestion of Judge Russell, that the fathers in coming here were thinking more of their posterity than themselves, President Eliot expressed his dissent, believing that they had no thought of founding the great republic, but that this is the fruit of a subsequent century. In reconciling the two speakers, we would remark, if it had not been for the written compact on board the *Mayflower*, there might have been no written constitution for America; if it had not been for the free religious spirit of the fathers, there would have been nothing of this inherited by their sons and whether or not they had a prophetic foresight of the greatness of our country, they certainly laid the foundations on which their descendants have firmly builded.

Ex Gov. Rice in his speech, though an ardent churchman, presented to the Pilgrim Society, "to have and to hold as its own property forever," the magnificent painting by Lucy of the Embarkation of the Pilgrims at Delft Haven. He yet took occasion to say a few words in apology for, if not in defence of, the mother church "shunning," as he said, "the rhetoric of the political rhapsodies," which were common in the eulogy of the Pilgrims. To his defence of the English church the succeeding speaker replied, he thought that the greatest service rendered by the Pilgrims of Plymouth and the Puritans of Massachusetts Bay was to compel the old church to reform itself.

The most thrilling and eloquent speeches of the occasion were those of Drs. McKenzie and Briggs, especially with reference to the proper interpretation of Pastor Robinson's supposed prophecy of "more truth to break forth out of God's holy word." The former contended that Robinson could not have expected any new light, which would upset the existing faith of himself and flock, but only new developments, all in the same direction; that nothing would ever come out of the Bible which would destroy the proper belief in God, in Christ and the way of life, or would overturn the Bible itself. There could be no admixture of doubt with a true and firm faith, and Robinson did not think of the possibility that the Pilgrims, when they landed upon American shores, would find any occasion to renounce what he had taught them and what they had gladly received; only in the non-essentials of phraseology and church orders they might find a more excellent way.

Dr. Briggs, on the other hand, looked upon the language of Robinson as a justification of modern liberalism, and that the various sects of Protestantism are the legitimate fruits of the Congregationalism of the fathers.

Whether this friendly and animated discussion at the table between ministers of the same city, one Congregational and one Unitarian, will not result in a new ventilation of Robinson's advice to the fathers just before their departure from Leyden, remains to be seen.

Gov. Long in his address alluded to the treatment of the Indians by the Pilgrims, that they were "never false to the handshake of friendship with Samoset; that they never had an acre of their land not bought and paid for; that they hanged three white men for the murder of one native; that if their old soldier, Miles Standish, did some fighting, it was outside the Plymouth jurisdiction or against those who were outcasts and traitors to Massachusetts, the Pilgrims' ally, and that most touching and significant of all, there

now lie beside the grave of William Bradford two Indians, whose last request was that they might be buried at the feet of the governor of a State which had stood to them as the embodiment of justice and humanity.

President Armstrong thought the mission work carried on all over the world was an outgrowth of the Pilgrim spirit, while President Dreher, a native of South Carolina, complimented in no measured terms the educational policy which the Pilgrims inaugurated and which has given the North such supremacy over the South.

It was much regretted that Mr. J. Henry Stickney, of Baltimore, by whose gift of about \$15,000 Pilgrim Hall has recently been thoroughly renovated, was unable to be present. And there was a sadness at the absence of Rev. Willard M. Harding, who for twenty years past has been the efficient agent of the Pilgrim Society in collecting funds for the monuments, he having died only the day before, after a very short illness. He was a Congregational minister of good gifts, graduating at Yale in 1837, and having for classmates Wm. M. Evarts, Edward Pierpont, Chief-Justice Waite and Samuel J. Tilden.

I will only add, the Standish guard celebrate the 22d of December, not the 21st, as do the Pilgrim Society.

ATLANTIC.

Nebraska Letter.

BY PROF. J. N. DAVIDSON.

EDITORS PACIFIC.—Through the kindness of a friend—one of our former students now preaching in your state—your paper reaches our college reading-room. We are glad to have there so good a representative of the working Christianity of the Pacific coast. The Congregational people here in Crete have reason to think gratefully of California generosity, for a liberal gift of an Oakland friend was of timely service to them in finishing their pleasant house of worship.

Do you good folks know what a "blizzard" is? I do not know whether or not Webster's latest would tell you. But if you were here to-day you would need no definition. Our winter set in early, and has thus far been unusually severe; but Nebraska has a great deal of "unusual" weather. Anything disagreeable is "unusual." No one, I think, will hesitate to affirm that this is the most "unusual" day of the season. Thermometers indicate from 12° to 16° below zero, being about as accurate as cheap instruments usually are. A high wind drives the loose snow along the ground, and the dull sky makes the very sun look pale and cold. No doubt this weather causes much suffering. Nebraska people are generally very poor in everything except land. Many still live in "dug-outs" and more in sod-houses. The frame houses are often the merest shells. Few farmers and stock-raisers have adequate protection for their cattle. The groves are not large enough to afford much shelter, and Nebraska hills, which are merely edges of valleys and ravines, do not break the force of the arctic winds. Yet, in this time of storm we must not forget the long succession of bright, pleasant days and still, clear nights.

This little village of about two thousand inhabitants is a sort of ecclesiastical capital for the Congregationalists of this state. Nebraska scenery is commonly tame. It is seldom anything more than an outlook upon broad prairie. Crete, being built partly on the bottom of a stream called the Big Blue, and partly on the hills rising therefrom, offers much more of natural beauty than most of her sister villages, and the college campus affords almost as fine a view as can be had in a prairie country.

However it may be in California, Christian people in Nebraska thought that they could not safely leave the matter of higher education solely in the hands of the state. Accordingly in 1872, Doane College was founded, receiving its name and a generous gift from Mr. Thomas Doane of Boston, who has a national reputation as one of the engineers of the Hoosac tunnel and other important works.

Under a wise and conservative administration the institution has made steady progress. At the beginning of the present school year it occupied its first permanent building. This is called Merrill Hall, in honor of the late superintendent of Home Missions in this state. Previously college classes had recited in a building originally designed for an academy. It is now used as a young men's dormitory. Young women are provided for in Merrill Hall. The faculty numbers seven, and special instruction is provided in drawing. The college is conducted in no spirit of opposition to the State University at Lincoln, twenty miles distant, and indeed is a useful regulator to it. E. B. Fairfield, D. D., a Congregational clergyman, is President of the University, and is a power of good. There is no question under his administration whether there shall be daily prayers or not. That is one of the things taken for granted. If Doane College did no more than to strengthen evangelical influence at the University, it would be worth all it costs. But it is doing a work of its own which abundantly justifies the views of its founders. The Christian college is a certainty; the State

University an experiment, and a costly one in some respects a very unsatisfactory one.

There is a sound Christian sentiment among the students of Doane College. Two daily prayer-meetings are maintained; one for each sex. There is very little of rowdiness or the grosser vices. The use of tobacco is exceptional.

The churches throughout the state are generally in a healthful condition. They have a good exponent in "Church and Village," a crisp, live paper published at Milford by Rev. H. O. French. Hopeful church work is in progress among the large German population of the state. The only German Congregational paper that I know of is published at Crete by Rev. Theodore Falk. Public sentiment throughout the state seems to be improving in regard to temperance and other moral reforms. On the whole, notwithstanding the fact that the crops of 1880 were poor, and that money is scarce, Nebraska enters upon the new year with hope.

Doane Col., Crete, Neb., Dec. 29, '80.

REVIVAL SERVICES.

The noon meetings in the Central Presbyterian Tabernacle during the past week have usually filled that large audience room, sometimes crowding it; from 700 to 1200 have been present every day. The meetings have far surpassed in numbers and interest our expectations. While the church is very central for evening meetings, it is quite one side for business men, but still a large number of business men have attended. The subjects suggested by the Evangelical Alliance have been only partially followed. On Thursday, Friday and Saturday "Our Children" was the subject, and on Saturday a large number of children were present. So great has been the interest that it was unanimously resolved in the Saturday meeting to continue the meetings in the same place another week. And so important is the subject that it was determined to make the subject "Our Children" the theme for the entire week. And on Saturday the children are expected to attend in large numbers.

The meeting yesterday was very full and solemn. After the opening hymn, Rev. Mr. Hewes prayed. Then many written requests for prayer were read by Rev. Mr. Broad, followed by prayer by Rev. Mr. Phelps. "Pass me not" was sung, and Mr. Moody read from Luke x: 5, and said:

Some have no confidence in prayer, or if we pray, that God instead of answering our requests will give us a stone. But he wants to give us our requests and work through us, and his work will last; he makes thorough work. But he works according to our faith. God can raise dead souls to life. It is not our effort that can save, but we want to be so that he can work through us. Let us be importunate. Sometimes we get our requests when we just ask. Sometimes we have to seek. Maybe the fault is with me that my child is not converted. Maybe the stone to be rolled away is some prejudice. If the blessing don't come, let us seek out the trouble; if it is a right eye, let us give it up. It is the will of God that your whole family should be brought into the kingdom. But we may have to knock before we get the blessing; the door may be hard to open, but ask, seek, knock, and the hard heart shall be broken and the sinner saved. All the three classes, the asking, the seeking, and the knocking Christians are in the church, but the best are the knocking. We may have to fast and pray, but keep on, never relaxing, and the blessing shall come. Prayer was offered by Rev. Mr. Afterbach. "My faith looks up to Thee" was sung.

Rev. Mr. Woodworth said: "The question of answers to prayer is not an open one. It is a settled thing that God does answer prayer. I can prove it by abundant witnesses here to-day. I can go down town among draymen, merchants, lawyers, judges and a great variety of people and find numerous witnesses who will testify that prayer is answered. Millions can, and do, testify to the reality of communion with God."

Rev. C. V. Anthony said: "I want to present one thought, viz., that if we as Christians hold that God is reluctant to answer prayer, we are in error. We need to be in earnest, to be importunate, but God wants to help us. Jesus reproached his disciples that they did not ask enough. It is in his plan to answer, to pour out upon us more than we can ask or think. We make mistakes about the blessing. Let us believe that when we are really ready God will pour out his spirit. When we do not labor as sectarians, not for the building up of our church, not with any selfish or wicked motive, then San Francisco shall be shaken. Let us bring large petitions, not be satisfied with what has been done, not say, 'These meetings are very nice; good enough; better than we have ever seen in this city.' God would save all our children, all these hoodlums; we would move the whole city."

"Come my soul, thy suit prepare," was sung and prayer was offered. Rev. T. K. Noble said: God will not hear prayer that is not backed up by Christian living. How can we expect the conversion of our children if we do not set before them a Christian example. I am going from this

meeting to attend the funeral of a man who became a Christian in his childhood. He has told me that he has spent the whole night in prayer for God's work in San Francisco.

Rev. Mr. Broad prayed. Rev. Mr. Afterbach said: I, as a worker for God, have great comfort in the thought that Jesus spent whole nights in prayer, and he has taught me to pray and I do pray and believe. O, let us all turn to God with full purpose of heart. Silent prayer was offered and an inquiry meeting followed, very many remaining.

A very important part of the evangelistic work now going on in this city, are the three o'clock meetings held in the hall of the "Young Men's Christian Association," under the immediate charge of that earnest and efficient man, Mr. Hallenbeck, whose labors have been so blessed in the salvation of the intemperate. These meetings have been held on each afternoon of this week, and the hall has been filled to its entire capacity with those seeking help and deliverance from the bitter bondage of intemperance, and also with mothers, sisters and wives asking prayers for dear ones so enslaved.

Mr. Hallenbeck is assisted by some of the ministers of the city churches, and also in the singing by Mr. Stebbins, who accompanies Mr. Hallenbeck in his work. He sang for the opening the always touching song, "The Ninety and Nine." What a blessed truth did the Lord leave for despairing hearts in the incomparable parable of which this hymn is the expression, and which, rendered by Mr. Stebbins, was most thrilling. The power of sacred song in these meetings is wonderful as it falls on many hearts unused to such blessed influences.

Mr. Hallenbeck took for the theme of his remarks the story of Naaman, Captain of the hosts of the kings of Syria, and a great man and honorable, a conqueror, who had wrought deliverance to the king of Syria from his enemies. But this man, so great and honored, and who rode in his chariot, was a leper. No kingly robes in royal state could conceal the fact that he was blighted by that incurable disease, called the leprosy, and which was used signally as a type of sin in the sight of a holy God.

A little Hebrew maiden, a captive, who knew the gracious power given to the old prophets in her own favored land, ventured to suggest to her mistress that there was one in Israel who "could recover a man of his leprosy." And so the king of Syria, with horses and chariots, and gold and silver, and changes of raiment, sent his mighty captain to the king of Israel to be healed in some royal way.

He will deem it such an honor to have a visit from such a kingly sufferer, that he will send the good prophet out to me, and with one majestic wave of his hand will rebuke the leprosy, receiving therefor the goodly present he had brought. But the prophet, with his inspired vision, sees that the malady needs another, a deeper probe; and so, not leaving his house, he sends to the amazed Captain the words only, "Go wash seven times in Jordan and thou shalt be clean." "In Jordan! when the rivers of my own land are purer and brighter. Why not Abana and Pharpar?" And the great man was in a rage. It was too humiliating to descend from his chariot and resort to Jordan's stream, and then again and again plunge in for his healing. Is there no alternative? None, except to carry back, as he had brought, with him the fearful leprosy. And so, in simple obedience, he goes. He plunges in once, twice—no healing—again, and to the sixth time. Shall he cease? But the prophet said "seven;" and so, after the seventh time, his flesh is restored as a little child.

The lesson is plain. It is simple obedience. No great thing. No greater can ever be done for us than the fountain opened for our cleansing by the Lord Jesus Christ.

"And sinners plunged beneath that flood, Lose all their guilty stains."

No rivers of earth, however bright and sparkling, can avail for his relief—only that sacred stream of which the Jordan is the type can cleanse this leprosy of sin. And so God will cleanse you, poor lepers, of sin. The good prophet Elisha would take no reward, so you can not buy your cure—it is free, "without money and without price."

This city is full of those who go up and down its streets, high in position, yet full of the leprosy of sin—of the sin of intemperance. Its mark is upon them; no fine clothes, or horses, or chariots can conceal it, and there is but one way for them, as well as for the miserable beggar in his rags, "Go wash and be clean," not once, but twice, until the defilement is cleansed. God help us all to this healing stream which flows "without money and without price."

Rev. Mr. Broad followed with most impressive remarks on Prov. 6th chapter, and 24th verse. Rev. Mr. McKenzie followed with lessons drawn from the lesson of Samson in Judges, 4th chapter. Samson was a mighty man when the Spirit of the Lord was upon him. He met the lion of the vineyard. Christians often meet lions in the way; but they can be slain in the strength of God. Samson's lion was slain; and long after, in its skeleton, he found the bees,

and he took the honey and refreshed himself. So, many a reformed man has found sweetness in the remains of a vanquished enemy, where he looked only for stinging reproach.

Mr. Stebbins then sang the song which is the expression of so many aching hearts, every word of which vibrates on many a mother's heart-strings. "Where is my boy to-night?" and her heart o'erflows, as she refrains goes through and through, and up with pleading voice to the ear that never listens in vain to a Christian mother's cry.

Requests for prayer, many and earnest, were read. One presented by Mr. Hallenbeck of a young lady from her sick bed, for her cousin, deep in the degradation of intemperance—again and again had she pleaded that he would search out this poor wanderer, so dear to her—and all were asked in an especial manner to remember this petition.

Twenty-seven rose for prayers and an inquiry meeting for these was held afterwards, while the 91st hymn was sung: "There is a fountain filled with blood."

The Woman's Board OF THE PACIFIC.

Conducted by a committee: Sarah Edwards Henshaw and Kate Kellogg.

A Few Words About Finances.

The day of the regular meeting of our Board in November being so very rainy, but few assembled in the parlors of the First church, Oakland, where the meeting was to be held, and those few gathered mostly to attend the Moody and Sankey meeting at 3 o'clock. These meetings have been of such absorbing interest that but little attention, of late, has been given to the specific work of our society. On Wednesday last, also, the day of the January quarterly meeting, it was thought best to limit the time to the reading of some reports, with devotional services, that the ladies might attend the believer's meeting held by Mr. Moody in the Howard Presbyterian church at 3 o'clock. This gathering of those of one accord in one place was too precious to be lost, and we felt that we were drawn very near to Him whose name we bear, and to those of like faith with us. It was an atmosphere of faith and love in which we sat for that brief hour.

Meetings of the executive committee have been held each month, that the business matters of our society need not suffer from neglect. The most important of these has been the adjusting of the estimates for our yearly work, which is always done about this time each year. It is well known to the members of our Board, that the building for the use of the girls' school in Broosa, for which we have labored during the last three or four years, is at last erected and approaching completion, much to the joy of Miss Rappleye and the friends of the mission. It is to be complete in all its appointments, and a full description of it will be given in this column when received. Like many another building in our own land, this edifice will cost considerably more than the first estimate of \$5000, which we so tremblingly assumed in 1877, and which was supposed to be ample for the building. To us at that time it seemed a sum most formidable in its dimensions for us to raise; but "where there's a will there's a way," and the will not having been wanting, the way opened, and we have now already accumulated \$4000 of the original sum, the last \$500 of which will be sent to the Treasurer of the American Board about this time. There now remains of the original sum \$1000 yet to be raised.

It is known to many that Mr. G. W. Colby of Benicia, whose wife was such a devoted member of our Board, has made us an offer of \$1000 to our building fund, on condition of our contributing another \$1000, making the whole sum for this school building \$7000. The words of his proposition are as follows:

"If your Board will pay to the A. B. C. F. M. the sum of \$4000 by Jan. 1st, 1881, I will on that day give \$250 and also my three notes for \$250 each, payable in one, two and three years with interest at six per cent. per annum, payable annually, the principal to be applied for the above mentioned school and building, provided your Board will furnish for the same purpose \$500 during the year 1881, and \$750 in 1882, and \$750 in 1883. The interest on the above notes to be used for educating some indigent girl or girls (if any) in said school."

This proposition was accepted by the Board, and a letter of grateful acknowledgment sent to Mr. Colby by his generous gift, which came to us through the hands of Dea. Bigelow, who also has our thanks for his interest in this matter.

This plan, which proposes our raising another \$1000 in addition to our original \$5000, gives us three years in which to raise it, which as we have included it in our yearly work, will not make it burdensome. But as the building is already erected, it would be far better if we had the money in hand to forward at once, as the American Board will be obliged to advance it. By late letters from Dr. Clark we are advised that a still larger sum, possibly \$10,000, may be needed to complete the building on the present plan.

From year to year our contributions for Broosa, including Miss Rappleye's salary, aid to girls, and school expenses, have been over \$1000 each year, exclusive of the building fund. In consideration of this, and of the great need in Mexico, and our sympathy with Mr. and Mrs. Watkins in their difficult but growing work, and also in consideration of the fact that Mexico is to be our neighbor more emphatically than ever before, bound by the additional ties of railroad and telegraph lines, we feel that this mission has peculiar claims upon us. Accordingly it has been deemed best to adjust our contributions this year somewhat differently, giving more to Mexico and less to Broosa, confining ourselves for the present to our pledge to the building fund.

We would that we could give to all these, so dear to us, all that opportunity invites, or our hearts would dictate. But the imperative needs of our home-work, here in California, which we feel are greater than ever before, have led us to decide that, for a while at least, we can not expect to increase to any great extent our contributions to the foreign field, and therefore we must decide upon what we consider a wise apportionment of our funds. But if this should meet the eye of any who feel that we should not thus restrict our work, and who have the ability to say unto us, "go forward," we shall gladly embrace such opportunity, and our Treasurer, Mrs. R. E. Cole, will be only too happy to forward such additional amounts.

We have received, as usual about this time, from Dr. Clark, our annual estimates for our work for the year, which, in view of the above named facts, have been modified with his permission, and they were fixed upon as follows:

Our financial year, it will be remembered, is from Sept. '80 to Sept. '81, and our auxiliaries are invited to bear this in mind in their efforts in raising money, that our Treasurer may be able to close her books previous to the annual meeting in September. Will our friends please copy these figures as the estimate of our work for the year, or clip from this column.

For "Broosa building fund," to complete the \$4,000 before Jan. 1, 1881, in accordance with Mr. Colby's conditions, \$500; for "Broosa building fund" during the present year, \$750; Guadalajara, including Mrs. Watkins' salary and school expenses, \$1,000; Miss Starkweather's salary (in part) \$500. Total, \$2,550.

Of this, as has already been stated, the first \$500 has been raised, leaving \$2050 as the amount of our pledges for the year.

It will be asked, "why so much less for Miss Starkweather—our dear Alice Starkweather—the first child of our adoption?" This was reluctantly done in consideration of the greater needs of other fields, and the fact that Miss Starkweather and the Kito school are on a more substantial basis, and have a much larger number of patrons at the East and are more likely to be amply provided for.

But she is our VERY OWN just the same, and her letters will be just as dear to us as when we first gave her our hearts to carry with her over the sea.

We feel, dear auxiliaries, to whom these new strands are being added each year to the cords that bind us, that we have cut down these figures to the lowest notch that our consciences and judgment will permit us, but it will be more than a joy to us if free-will offerings come in to enable us to do all, to which the broad, whitening fields in our Saviour's kingdom invite us.

Silk Culture.

I sometimes hear people say that California climate is not suitable for silk culture. This is wrong. I am myself thoroughly acquainted with the growing of silkworms, as I was born in the south of France, (An Vigan Leyard) a country of silkworms. My parents at home were dealers in silkworms' eggs. For many years I myself have sold a great many of them in France; so I thoroughly understand about the growing of silkworms, the care of mulberry trees and the kind of silkworms' eggs which are suitable for the success of this culture. Several persons who have tried silk culture in California have been discouraged on account of their failure, owing to a bad disease of silkworm eggs, and sometimes they understood not the care of them, and that may be the chief cause of their failure. Undoubtedly with good silkworms' eggs, California climate is very suitable for silk culture. The growing of silkworms requires great care; so to succeed in their growing one must be thoroughly acquainted with the business; otherwise it will be but a failure.

A. SARRAN.

READING HIS PRAYER.—Dr. Hitchcock, of the Union Seminary, who advised liturgies to the Presbyterians at the late Council, has acted on his own suggestion. At the late Wycklife celebration in New York city Dr. Hitchcock read a prayer from his own manuscript, and when he got through, the *Independent* says "that he put his prayer in his hat, as an Episcopal clergyman might put his prayer-book in his pocket."

THE late J. T. Crawford, of Cincinnati, left a fund of \$100,000 to build a Home for aged colored men.

Miscellany.

REVIVAL SERVICES.

WEDNESDAY, JAN. 5.

Mr. Moody announced as his text the words in the twenty-fifth verse of the 16th chapter of Luke: "Son, Remember." We are going to take our memories away with us. We are told that we must give an account for the deeds done in the body; but how can we, unless we remember them? I believe that the sinner's memory is the worst that never dies. I believe that nothing once learned or known is lost; it may seem to be, but it will come back often in an unexpected time and way. We read of wonderful memories—Cyrus could call by name each of his twenty thousand soldiers; there have been men who, after reading a book, could repeat it word for word. People talk about their short memories, but they will find them long enough when God touches the secret spring and says: "Son, remember." Every man is writing his own biography. His memory is the recording angel. I was near drowning once, and while in the water all my life flashed before me. There is a man in an insane asylum at the East who cries day and night, "If I only had." He was the tender of a drawbridge. He opened it contrary to orders, and an express train dashed through. O, this cry of the maniac will be repeated by millions in the spirit world—"If I only had!" There are men here who may neglect this opportunity. They will recall it in eternity and cry, "If I only had!" Has Cain forgotten how Abel looked and pleaded when he slew him? Has Judas forgotten how Christ looked when he said, "Betrayest thou me with a kiss?" Has Pilate forgotten his one interview with Jesus of Nazareth? It is easy to make light of special meetings like these, of Christian efforts, of the prayers of pious friends, of the anxiety of godly mothers or loving wives. But in eternity there will be no one to pray for you. There will be no Bible there for you to ridicule and reject; no sweet songs of invitation for you to mock. This is the day of salvation. The Spirit of God is working mightily in this city. You need not wait for a more convenient season. This is your convenient season, and if you neglect it you may harden your heart, and cry, when too late, "The harvest is past, the summer is ended, and I am not saved."

THURSDAY, JAN. 6.

Mr. Moody announced "Hope" as his subject. "We hear often about faith but not so often about hope. Rom. v: 3, 4, 5: 'We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.' When in Europe I went to hear Mr. Spurgeon one time, but found instead another preacher. But one thing he said I recollect very well, viz: 'Joy is like the lark which sings in the light; but hope is like the nightingale which sings in the dark.' Hope never expresses doubt. We don't hope for what we have. Don't hope we are Americans. A Christian is a Christian and not a hoped-for Christian. Hope expresses what is expected in the future. The farmer hopes or he would not sow; the student, or he would not study; the merchant, or he would not make the investment. Hope is at the foundation of business and society. I want to speak of three classes:

1. Those who have no hope. Such persons are very scarce. Must have some hope. The suicide has no hope in friends, in self, in the Bible, and so puts an end to himself.

2. Those who have a false hope. These are very hard to reach, they hide behind false hopes. More people are thus ruined than in any other way. Far worse than to have no hope. Geo. H. Stuart once told me of a very sad case. A young man in Pennsylvania during the war committed murder, but he had a great deal of influence and thought he would not be hung; that the Governor would reprieve. Gov. Curtin asked Mr. Stuart to go and tell him he must pay the full penalty for his crime. Stuart went to his cell, the young man thought, to bring good news, but when Mr. Stuart told him he must die, he said it was fearful; the young man fainted and fell to the floor. He was living on a false hope, it was far better to know the truth.

Many are living on false hopes. Bank defaulters, with the false hope of replacing the money, take what does not belong to them and are ruined. Men drink, and hope to be able to break off at any time, but become drunkards. They didn't intend to fall so low—no more does the harlot; she didn't expect to die an outcast. And so I might go on. Riding out this morning, I saw a house built upon the sand; foundation giving way, people had moved out. And so it is with many people to-night; they are building on the sand, and their house will fall. (Matt. vii: 26-27.) You speak to many and they say, "My hope is as good as yours." All may look well now, but the testing time will come. When the trial comes, the false hope will appear.

Men say they can repent when they please; but that is a false hope. They sin and sin, but by and by they will repent. But a man may call too late, when the door is shut, like the foolish virgins. Man says he can repent on a death-bed. He may do so, mercy may reach him then, but I have very little confidence in death-bed repentance. I have stood by many who seemed to repent on what they expected was a death-bed, but they recovered and were as bad as ever. They were on a false foundation.

But we will repent after death; and that is another false hope. I don't find that doctrine anywhere in the Bible. If a man spurns offers here and now, why should he have another opportunity? Now he hears preaching, now he has a

pious mother. But I will wait until the grave; that is a false hope. "As a man sows, so shall he also reap." Let us see to the foundation on which we stand; see to it that we have a good hope. We to the man who trusts to an anchor that gives way when the storm comes. In storm men say, "We are safe, for we have the life-boats;" but they have not been painted and kept in order, they leak and the people perish. So one trusts in the life-preserver; but when he comes to try to fill it with air, he finds a hole, and he is lost.

All false hopes will be swept away, as a refuge of lies, as the servant sweeps away the cobwebs on the wall. These are days of false prophets. God says you shall not swear, nor steal, nor commit adultery, but the false prophet says it is all the same: be sincere and honest in your belief. Away with such false teaching.

How much lying there is. A man is on his death-bed, but doctor and friends tell him he will get well. His funeral follows, and "he has gone to heaven." O, the lying at the death-beds and funerals of the present day. O, the shame of the present day.

We can't stand on past experience. Except a man have the spirit of Christ he is none of his. The best evidence of a true Christian is his life at home, with his wife and children. One may sing and pray here very loud, but how is the home? A man who sings and prays, but don't provide for his family, had better keep still. That man has a false hope unless he is a better citizen and better in his home, and he will be terribly disappointed at last. It is better to judge ourselves now than to be deceived. What is the hope of the hypocrite when God takes away his soul?

How much does a man gain in the end by lying in trade. Prov. ii: 7—"The hope of unjust men perisheth." What we want is equity, justice, honesty, the same mind that was in Christ, and if we don't have it, we are false.

3. But the hope of the righteous is gladness. The Christian hope is good in distress, in poverty, in sorrow. The vessel is in a storm and the captain throws out the anchor, it goes down out of sight but it holds. The anchor goes out of sight, so our hope is in Christ who is unseen but never fails us. A Christian captain when dying was asked if all was well. "Yes," he said "thank God the anchor holds." A boy flying a kite cannot see the kite way up there, but knows it is there for it pulls. So let us know because our hope pulls us heavenward. O, give up false hopes tonight and get the true.

FRIDAY, JAN. 7.

Mr. Moody's subject was Instantaneous Conversions. He said:

It is hard to get people to believe the word of God in this matter. You cannot find a single case of conversion recorded in the Bible where it was not instantaneous. The child must first be born before it grows. Culture is gradual. A person may not tell the day or the hour when he was born again, but he has been born of the Spirit and he has the fruits of the Spirit. I want to tell you how you can be born again to-night. You may become a Christian, but not a perfect Christian, now. My boy was just as much my boy when he was a day old as now, when he is 11 years old. So the man is a Christian when he first becomes a Christian, but he is not perfect. I don't wish to touch on the subject of growth in grace to-night, but I want to talk to you as though I was talking to each of you alone in the inquiry meeting and to tell you that you may become a Christian to-night. And I want to give you Bible illustrations for this. And my first illustration is the Ark. But the skeptic says, "I don't believe in the Flood." What do you believe? "I believe in the New Testament, in Jesus Christ." Then you must believe in the flood, for Jesus speaks of their eating and drinking when the flood came and took them all away. There are 900 quotations of the Old Testament in the New. The ark was built, the door was open. Noah went in to the Ark. Now he was outside, next he is inside, safe. It was not his feelings or his strength or anything but the Ark that saved him. God has become my salvation. At Manchester, England, a man was present in the meeting while I was talking to others. I asked him about his condition and he said he wanted to become a Christian but he didn't know how. Well, I gave illustration and illustration, but they did not seem to reach him. Finally he said, "I don't have right feeling," and that may be the trouble with some here to-night; you are trusting in your feelings. I asked him whether it was Noah's feelings or the Ark that saved him. And at once he said, "Ah, I see that; good-by." And he was gone. He was too quick for me. I looked in the meetings for him, but did not find him. When, one day, a man tapped me on the shoulder, I turned and said, "I don't remember you," he said, "Don't you recollect the man and the Ark?" He had seen the truth and come at once. And so do you to-night come into the Ark. People of the 19th century would have asked, "Noah, how did you feel?" But there is nothing about feeling in the Bible. It is not he that feeleth and believeth shall be saved. My salvation don't depend on feelings, but thus saith the Lord.

When the children of Israel were in Egypt God taught them a lesson of immediate obedience. He told them to put the blood on the door post, and where it was done the angel of death passed by that house. I don't know that the Israelites were any better than the Egyptians, but they obeyed God. An old Egyptian passing by, it may be, when they were killing the lamb and putting the blood upon the door, said, "What nonsense," but that it was that saved them. It was not Moses, nor their moral character but the blood. And that is what we want and must have—the blood of Christ, for thus saith the Lord.

The children of Israel in the promised land had six cities of refuge, and good roads to them and guide boards with "Refuge" written upon them; no one of these cities was more than ten miles away from any place. In that age there was the law of retaliation. If I kill a man then the friend of that man is to kill me. Now I am out in the woods and happen, accidentally, to kill a man with my axe as I am chopping, his brother immediately is after me, but I jump over the fence and am off. I do not stop to discuss but away I go to the city of refuge. Upon the walls are many people and they see me and the brother after me and they say "Make haste." I am three feet away; I am in and safe. One moment I am exposed to instant death, the next I am perfectly safe. God in Christ is our city of refuge. Come to him and be safe.

We had the fugitive slave law before the war, and by it slaves wherever found could be taken back to his master. I was in Boston when by that law Anthony Burns was taken back. What tremendous excitement there was; but the law was enforced. But suppose he had been free into Canada. He would have been free: no slave could be recovered there; but it is only when the fugitive steps over the line into Canada that he is free; if he is ten feet short he may be taken back. How much we need the truth which makes us free indeed. No slave ever had such a master, so mean a master as you have. I saw men fighting as I came to the meeting to-night. O, what miserable service!

When I was in York, England, I met a soldier and said, "Stranger, I want to speak to you. How long did it take you to become a soldier?" He laughed at me, but he said, "Well, I made up my mind to enlist." "All right," I said; "that is what is needed to be God's soldier." "Then," said he, "I went to the recruiting officer, and he put an English shilling in my hand and then I was a soldier, even before I had on the uniform. That is the law." And that is God's law—to make up your mind and go to him and take the salvation that he gives. But you say you can't receive; God offers, but you can't take; but that is false. If we are honest we shall say I won't. The battle is fought on that one line of the will. "Ye will not come to me that ye might have life." But I will not talk to you any longer to-night. I want to get right at you, one by one, in our last inquiry meeting of this blessed week. Take up the cross to-night. Cross the line. Come into the inquiry meeting. Come out on the Lord's side.

SUNDAY, JAN. 9.

At the Howard church, on Mission street, Sunday evening, Mr. Sankey sang three or four of his popular solos among them "The Ninety and Nine." Rev. L. P. Broad led in prayer. Mr. Moody said that he would preach upon "Excuses" again—text, Luke xiv: 19: "And they all, with one consent, began to make excuse."

The first excuse considered was, "There are so many hypocrites in the Church." But all hypocrites are not in the Church. Jesus Christ was not a hypocrite; and you are asked to follow him, and not us. Suppose a man refuses to be a physician because there are so many quacks in the profession, or a lawyer because there are so many shysters. Perhaps you patronize the rumrunner. You think he is your friend. But let your money be all gone, and you will find out what a hypocrite he is. The second excuse was, "It costs too much to be a Christian." But if you are a smoker, half that you spend for cigars will pay church expenses, and you know that you smoke twice as many as you ought to. But a third says: "I'm afraid that I am not one of the elect." God never applies the word "elect" in the Bible to the unconverted. He says to them, "Come. Whosoever will, let him come." The trouble is not with the election, but with the will. You will not come. A fourth says that he will have to give up all pleasure and put on a long face if he becomes a Christian. But that is a great mistake. The Christian alone is truly happy. Does bread make a starving man miserable? Well, Christ is our bread of life. A fifth says: "You must excuse me, Mr. Moody, I haven't got time to-night." What have you been doing all your life? You have found time for everything else. But it doesn't take much time. What it takes is decision. You can decide the question while I preach. A sixth says that he don't want to be converted in a time of revival. He don't believe in excitement. Well, he can find plenty of cold and formal churches where he can be converted quietly, or he can seek God at home. We don't care where or how you give your heart to God, but we exhort you to do so without delay. A seventh says that he don't like being a Christian, though he wants to be one. But the feelings have nothing to do with it. The command is not to feel, but to believe. Another says, "I am not fit to go to Christ." But his invitation is to sinners, and you can't make yourself better, try as you may. And yet another is afraid he won't hold out. But we must trust God to keep us, and he has promised to.

All these excuses are made up. The real reason is the lack of moral courage, or that the soul is anchored to some sin that it is unwilling to surrender. If you have a good excuse, hold on to it, and take it with you to the bar of God. But if you know that your excuses are false, abandon them to-night and come out on the Lord's side. You are invited to the marriage supper of the Lamb. Don't make light of it.

The Kansas liquor dealers raised \$65,000 outside of the State to defeat the prohibitory constitutional amendment carried at the last election, getting subscriptions as far away as New York and Milwaukee. The contributors to the fund now complain because there is no record of how the money was spent.

A Group of Veterans.

VIGOROUS OLD MEN AT THE HEAD OF AFFAIRS IN EUROPE.

The year now closing may very possibly be the last of more than one famous career in the old world. In strong contrast to the Napoleonic period, when England had a Premier of 23 and France a ruler of 32, Europe's present chiefs are all on the very brink of the grave. Prince Gortschakoff, at 82, has still a senior in the Emperor William. Lord Beaconsfield is within a month of 75, Mr. Gladstone barely five years younger. The Czar is in his 63d year, Prince Bismarck in his 62d. Francis Joseph of Austria, and his Ex-Premier, Count Andrássy, though the youngest of this group of veterans, have already lived longer than the average of European sovereigns or statesmen. In a word, the only political leader of Europe who can fairly be called young is M. Gambetta.

Under such circumstances it is only natural to speculate upon the possible consequences of the sudden removal of one or more of these veteran actors in the world's drama: It is probable that in most of the above cases the effect would be far slighter than many suppose. The days are past when the subtraction of one life, that of Gustavus Adolphus, in 1632, or that of the Czarina Elizabeth, in 1762, could change the whole history of Europe. Were the two great English partisans to carry out their long threatened retirement, others would be found to continue their warfare. Were Francis Joseph and his former minister swept from the scene altogether it would neither advance nor retard the progressive absorption by the Hungarian army of what little life still lingers in the decaying Austrian oak. Were the Czar to abdicate or the German Emperor to die to-morrow, Russia and Germany would probably remain substantially as they are, for the sufficient reason that Czar and Kaiser are, so to speak, sleeping partners in the national firm. Ever since 1862 it is not Alexander II., but Gortschakoff, who has constituted Russia; it is not William I., but Bismarck, who has constituted Germany.

The sudden death of either of the two great Chancellors would undoubtedly produce a marked effect upon their respective states, but of a diametrically opposite kind. Germany, like a released spring, would probably shoot up at once to the point whence she was forced in 1849. Russia would be checked in her course, and dragged back by those political garrotes who call themselves "Russian Conservatives" into the obsolete barbarism of the days of Nicholas. But such a terrible revulsion could not last. In the face of Germany's recent triumphs and Russia's unparalleled misfortunes, few men would dare to pronounce the latter in the more promising condition of the two. Yet such is actually the case. Germany, while winning victories and overthrowing empires, has been all the while paralyzing her inner life by restoring the military despotism of Frederick the Great. Russia, struggling against war without and treason within, scourged by famine and disease, devoured by official vampires, vacillating between free trade and protection, with a constant side glance at America to see which will prevail there, has advanced in spite of all. Like our own obelisk she moves so slowly as to appear stationary, halts, breaks down, crushes her roadway, but advances nevertheless. Germany, again, like a stone rolling down hill, bounds, plunges, overleaps all obstacles, but only to fall lower and lower. For the last fifteen years, in short, Germany has brilliantly gone wrong and Russia clumsily gone right.

It is the curse of successful despots to be blind to the fact that there are things which they cannot do, and Bismarck is no exception to the rule. Like his prototype, Frederick, he has trampled on the laws of national development and political economy, and the result is seen in Socialist meetings and overcrowded emigrant ships. Meanwhile General Melikov, masking instead of obtruding his own personality, is quietly working his way through slander, intrigue, threatened murder, toward the attainment of popular freedom. At this moment Russia and Germany represent two different stages of military despotism. Germany is maintaining and strengthening her army as an instrument of popular coercion on the flimsy pretext of an imaginary peril from without. Russia has tried the same experiment, and tried it in vain. In both cases the very means employed by despotism to attain its end have been foremost in defeating it. By penning together in semi-idleness thousands of energetic men, the Government has favored that free interchange of ideas which is the dread of all absolute rulers. In the heat of warfare the soldier is a soldier and nothing else. But when cooped up in barracks, with little to do, and hearing one comrade tell how he was snatched from a thriving business, and another how he was forced to leave his betrothed on the eve of their wedding-day, he begins to feel that he, too, is a man with sympathies and grievances like those whom he is trained to coerce. When once the army and the people regain that sense of common interest which the creation of standing armies destroyed two centuries ago, the sword-scepter will be broken forever.—T. Y. Times.

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It is authoritatively stated that there are now 1,724,000,000 acres of government land in the United States, uncultivated and open to settlement to those who may wish to occupy them. The unsurveyed portion of Montana alone is claimed to be larger than the area of Great Britain and Ireland combined, and yet there are thousands of families in this country who are without homes, who could easily possess one for the trying. Why are matters thus?

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The Children's Corner.

MIGNONETTE.

Who gave you your name, Little Darling,
I wish that I knew.
Such a tiny, sweet, lovable blossom,
I half think that you grew
In the Garden of old, and believe
You were christened by Eve.

Was she the first of all women to find you?
Did she gather and smell,
And carry a cluster to Adam?
If we only could tell
What they said and they did, he and she,
How nice it would be!

Or was it some quaint little maiden
Of France, in old days,
Who spied you and loved you and called you
(Oh, sweetest of praise!)
Caressingly, as to a pet,
By the name Mignonette?

All summer you grow in my garden,
All summer I keep
A bunch of your flowers beside me
Awake or asleep,
And your breath like a voice seems to say
Loving words all the day.

So, whether in France or in Edenh,
"This all one to me,
Yours is just the best name, Little Darling,
Could possibly be,
And though no one had taught me, I yet
Should say—Mignonette.

—Susan Coolidge, in St. Nicholas.

Remarkable Eruption of Mauna Loa.

Late advices from the Sandwich Islands describe the eruption of Mauna Loa, which began Nov. 5, as one of the grandest ever witnessed. The opening was about six miles from the summit of the mountain, and already two great streams of lava had been poured out; one of them, from one to two yards wide and twenty feet deep, had reached a distance of thirty miles. Terrible explosions accompany the flow of the lava stream, which for a time threatened the town of Hilo; at last reports the flow seemed to be turning in another direction.

Mauna Loa, "long or high mountain," occupies a large portion of the central and southern part of the island of Hawaii, and reaches an elevation of 13,760 feet. It has been built up by lavas thrown out in a highly fluid state, and flowing long distances before cooling; as a consequence the slopes of the mountain are very gentle, averaging, according to Prof. Dana, not more than six and a half degrees. Its craters are numerous, and usually occur near the summit and on the sides, new ones opening frequently, and furnishing, as in the latest instance, magnificent lava streams. The terminal crater is circular, 8,000 feet in diameter, and in 1864 was about 1,000 feet deep. In 1859 an enormous lava fountain spouted from this crater for four or five days, throwing a column of white hot fluid lava about 200 feet in diameter to the height of two or three hundred feet. The lava stream ran 50 miles to the sea in eight days. Other great eruptions have occurred in 1832, 1840, 1843, 1852, 1855, 1868 and 1873. The lava streams poured out in 1840, 1859 and 1868, flowed to the sea, adding considerably to the area of the island. Those of 1843 and 1855 are estimated to have poured out respectively 17,000,000 and 38,000,000 cubic feet of lava. In 1868 the lava stream forced its way under ground for a distance of twenty miles, and burst forth from a fissure two miles long, throwing up enormous columns of crimson lava and red hot rock to the height of five or six hundred feet.

On the eastern part of Mauna Loa, 16 miles from the summit crater, is Kilauea, the largest continuously active crater in the world. It is eight miles in circumference, and 1,000 feet deep. Its eruptions are generally independent of those of Mauna Loa.

A Beautiful Incident.

On board the ill-fated steamer *Seawanhaka* was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly upon his shoulders, and resting there until her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband, "let us sing 'Rock of Ages.'" And as the sweet strains floated over those troubled waters reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted.

But lo! as they sang, one after another of the exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading, prayer:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

With the song seemed to come strength; another and yet another was encouraged to renewed efforts.

Soon in the distance a boat was seen approaching. Could they hold out a little longer? Singing still, they tried; and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land.

This is no fiction; it was related by the singer himself, who said he "believed Toplady's sweet 'Rock of Ages' saved many another beside himself and wife."

—Exchange.

The longer I live, the more I feel the importance of—1. Hearing as little as possible of whatever is to the prejudice of others. 2. Believing nothing of the kind till absolutely forced to it. 3. Never drinking in the spirit of one who circulates an ill report. 4. Always moderating, as far as I can, the unkindness expressed toward others. 5. Always believing that if the other side were heard, a very different account would be given of the matter.—Simon.

The Lord's Work.

A new temperance movement had been inaugurated, in which the churches were leading with great earnestness of purpose. They were counting their possible resources when one remarked:

"There is Miss Crosby. If she would come with us and give us her influence, she would count far more than any score of men or women in town, but she declines to do anything except in the way of giving money. She is a good woman, and I have no doubt she is a Christian, but she is very exclusive. If she could be induced to join us we should have reason to rejoice."

"Is she a real Christian?" asked Mrs. Goodwin, an elderly woman who had not been long in town.

"No one doubts her piety," was the reply.

"Then, of course, she will do her duty when she sees what it is. I am poor, and plain and a stranger. I can't give much money or speak acceptable words in public; but I'll go and talk with Miss Crosby if you'll pray for me while I'm gone."

Everybody was surprised, but the evident sincerity of the woman forbade criticism. They accepted her proposal, and she started on her mission.

In an elegantly furnished room Miss Crosby received her visitor, who said respectfully:

"You are rich and I am poor, but they told me you are a Christian, and so I ventured to come and ask you to come and do the Lord's work."

"The face shaded by the plain bonnet was so good and motherly that Miss Crosby could not but respond cordially:

"I trust I am a Christian, and I trust I am willing to do what I can for the Master."

"I thought so, and it is a blessed thing when one like you is willing to do that. I told the ladies if they would pray for me I would come and ask you to join us in our temperance work."

"Do you mean that I should attend your meetings?"

"Yes, ma'am; come and talk and pray with us, and then go out and talk to those who need to put away their cups. When you once begin, the work will come right along, one thing after another, until you wonder you didn't see it all a great while before."

"I am willing to do what I can, but that is not my way of working."

"I am bold, I know, Miss Crosby, but we are both trying to make some return for the love wherewith Christ loved us, and if you haven't tried you don't know all you can do. I don't believe you would drink wine or offer it to anybody else."

"I will not do that, but—"

The woman looked at her, nothing doubting, while the struggle went on in her heart. She was not troubled by the appearance of her name in public journals as a leader in society. Tributes to her scholarship, which were justly due, were by no means distasteful to her.

But to appear as a pronounced social reformer, and especially as an aggressive worker for total abstinence, was a cross she was not prepared to accept.

"There are ten ladies praying for you," said Mrs. Goodwin. "They are waiting for you, too. The Lord calls you to this work."

"If I was sure of that, I would try to do it," answered Miss Crosby. "Excuse me for a short time."

No sooner had she left the room than her visitor knelt to pray, and when she returned she too knelt, extending her hand to her companion in unspoken sympathy. Then the older woman's voice was heard in supplication that she to whom God had given ten talents might not withhold them from his service.

No more was needed. When Mrs. Goodwin appeared in the chapel where a few had met to pray, Miss Crosby was with her, ready to consecrate riches, culture, talents and influence, all to the work of temperance reform.

She had thought to choose her own work, but God had chosen for her, and in doing his service in his way she has been abundantly blessed.

Are there not hundreds of women in our churches called to this work, and whom God will hold to strict account for buried talents and unused influence if they fail to make a hearty response? Are you, my reader, one of these women?

I pray you see to it that in this matter you fail not of your duty.—Banner.

Dog-Sense.

I knew a Sky-terrier who, being told to carry a fishing-rod, carefully experimented along its length to find its center of gravity, then carried it on till his master came to a narrow path through a wood. Here Sky-terrier, dropped the rod, took it by the end, and dragged it under him lengthwise till the open road was gained, when he took the rod by the center of gravity again, and went on. This could not be a copy of human actions, but the result of original reasoning.

Mr. Henry Cecil gives the following on the authority of the late Mr. Dawes, the astronomer: Being busy in his garden and having a large bunch of keys in his hand, he gave it to a retriever to hold for him till he was at liberty. Going into the house soon after, he forgot to reclaim the keys. The remembrance of what he had done with them only returned to him when he required to use them in the evening. He then recalled that he had given them to the dog, and forgotten to take them again. Calling him, and looking impressively in his face, he said: "My keys! fetch me my keys!" The dog looked wistful and puzzled for a moment, and then bounded off to the garden, his master following. He went straight to the root of an apple tree, scratched up the keys and brought them.

May we not fairly put it into words the dog's train of reasoning, thus: "Master has given me these keys to hold; he has forgotten them; I cannot carry them all day, but I must put them in safety, where I can find them again." Mr. R. Howson sends us the story of a terrier-like dog, of

no particular breed, named Uglymug, who had a poodle for a companion. Whenever Uglymug saw signs of a family meal being laid out, he inveigled the poodle into a labyrinthine shrubbery under the pretence of seeking for rats, and, and when the latter was fairly intent on its game, Uglymug sneaked back to enjoy, all by himself, what he could get from the family table.—Nature

Bright Things.

A great many men are cottage built, they have but one story. And they are forever telling it.

We should never forget that the object of all divine culture is to sanctify us and make us vessels meet for the Master's use.

Just now the papers are greatly agitated as to what shall be done with the ex-presidents. How would it do to pickle them?

Man with his coat off struggling with a piece of steak, calls out to the proprietor: "Say, don't the horns go with this ere meat."

"I have never been present at my religious awakenings," said the fly, as he passed from one bald spot to another in a neighboring pew.

There is a young lady in Camden town so refined in her language that she never uses the word "blackguard," but substitutes "African sentinel."

At the height of a hot discussion between two Jews one cried: "Goodness! don't eat me!" "Indeed," said the other, "my religion forbids."

To the query of a Danbury dentist to an applicant for a new set as what sort of teeth she wanted, she said: "Something that won't show dirt."

Dr. Tyng has well said: "When the child's honor for his parents is weakened, the first step is taken from the land which the Lord his God giveth him."

Fidgety Lady—"But what am I to do? I can't ride with my back to the engine."

Insolent Youth—"Better speak to the conductor. He'll turn the train round."

There scarce can be named one quality that is amiable in a woman which is not becoming in a man, not excepting even modesty and gentleness of nature.—Swift.

Why are a true lover's visits like a successful newspaper? Because they commence weekly, then become semi-weekly, then tri-weekly, and then daily with Sunday supplement.

The needs which God lays upon us hurt no man's leisure, giving to God hurts no man's work; it is our own self-chosen employments, the cares wherewith we cumber ourselves, which hinder prayer.

Mr. James Bowen, seventy-one, and Miss Cassie Cassel, sixty-eight, were married in Washington the other day. Fifty years ago they were lovers, but the bride's parents broke up the engagement because they were too young.

An aged negro, the other day, was showing the scars of the wounds inflicted by the lash when he was a slave. "What a picture!" exclaimed a sympathizing looker-on. "Yes," responded the colored brother, "dat's de work ob de old masters."

The young people had just settled down in their new house and had engaged a very capital servant. At the third breakfast, the husband said, "My darling, why are all these hairs in the hash?"

She replied, "Pet, it is only a misplaced switch."

"What luck did you have fishing yesterday, Breckenridge?" asked a gentleman of a well-known impetuous character who owes everybody. "Splendid! While I was out on the wharf twenty men with bills called at my house to collect money."

Two freshmen in the library discussing English Lit.: 1st F.: "Do you like Dickens' stories?" 2d F.: "Oh, yes; those I've read. Especially 'Pickwick' and 'Oliver Optic.'" 1st F.: "Yes; 'Oliver Optic' is a good book."

That was a very pointed and possibly a very wholesome bit of sarcasm when a gentleman turned on a coxcomb, who had been making himself offensive, and said: "Sir, you ought to be the happiest man in the world, you are in love with yourself, and you have no rival."

A lecturer once prefaced his discourse upon the rhinoceros with, "I must beg you to give me your undivided attention. Indeed, it is absolutely impossible that you can form a true idea of the hideous animal of which we are about to speak unless you keep your eyes fixed on me."

The new catalogue of Yale College shows the number of students in all departments to be 1,037. In the Sheffield Scientific School appear the names of Tsu Ye Ki, Shanghai; Chan Lok Wing, China; Nagamoto Okabe, Tokio, Japan; and Owyang Keng, Canton. Among the undergraduates of the Academic department are, Kowh On Tong, of Kwongtung, China; Kia Chau Low, Yan Pou Lee, Poy Woo Chin, and Tun Yen Liang, of Canton; also Mun Yew Chang, of Hiang Sun.

The tables prepared by the Census office to show the distribution of the registered four percent, and four-and-a-half percent, bonds disclose the fact that the proportion of women among the individual bondholders is much larger than has been generally supposed. In the New England States, the land of thrifty spinsters, 30 per cent. of the bonds held by individual owners are owned by women; in the Middle States, 19 per cent; in the Western States, the same proportion, and in the Southern States, 22 per cent.

A good brother in a Baptist church of Miami county, Ind., while giving his experience, not long ago, said: "Brethren, I've been a tryin' this night out forty years to serve the Lord and get rich both at once, and I tell yer, it's mighty hard sleddin'!"

WHERE OUR FORESTS ARE GOING.—To make shoe pegs enough for American use consumes annually 100,000 cords of timber, and to make our lucifer matches, 300,000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500,000 cords of birch, beech and maple, and the handles of tools 500,000. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repair consumes about 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost \$45,000,000, with a yearly expenditure of \$15,000,000 for repairs. These are some of the ways in which American forests are going. There are others; our packing boxes, for instance, cost in 1874, \$12,000,000, while the timber used each year in making wagons and agricultural implements is valued at more than \$100,000,000.—Fishkill Standard.

I Won't.—The other day a little boy burst out crying in school, and he cried as if his heart would break. Did another boy pinch or hurt him? No. Was his spelling lesson too hard? No. What were those tears for? His teacher called him to her side and asked him what the matter was. "I want to go home. O do let me go," sobbed Freddy. "What for, my dear child?" asked the teacher, in her own kind way. "Oh," said Freddy, "I said 'I won't' to my mother before school, and I want to go home and tell her how sorry I am, and ask her to forgive me." They were penitent tears, then—the best tears a child can shed. But then, you must remember:

'Tis not enough to say
We're sorry and repent,
And still go on from day to day
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more.

Yes, no more. I hope Freddy had no more "I won't's" for his mother.—Selected.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.—J. A. James.

Union Savings Bank
CORNER BROADWAY AND NINTH STREETS,
OAKLAND.

Capital, (Paid in Gold) \$450,000.
Reserve Fund, (Dec., '79) \$31,000.

BOARD OF DIRECTORS:
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John C. Hayes, W. West Crane, Jr.,
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R. W. Kirkham, Samuel Woods,
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D. Henshaw Ward, Chauncey Taylor,
E. A. Haines, Hiram Tobbs,
J. H. Palmer, H. A. Palmer.

ASSETS, DECEMBER 31st, 1878.
Notes, secured by mortgages worth
double the amount loaned—\$1,462,735 68
Notes, Personal securities—10,685 00
Bonds—99,206 68
Real estate—63,928 39
Cash on hand—67,517 31
Due from Banks—67,314 00
Miscellaneous—1,704 34

Due Depositors, Dec. 31st, 1878, \$1,772,991 98
Due Depositors, Dec. 31st, 1878, \$1,267,530 49

INTEREST will be allowed on all deposits remaining three calendar months, beginning from the first of the month succeeding the date of deposit.

Remittances from the country may be made by Express or Check upon Banks in San Francisco, and book will be returned.

LOANS made only upon Mortgage of Real Estate and Bonds.

R. H. McDonald, J. M. McDonald, S. G. Murphy,
S. H. H. S. Farrelly, President.

Pacific Bank,
Cor. P. and Sansome Sts.,
SAN FRANCISCO, CALIFORNIA, July 1, 1880.

Established in 1863.
Capital Stock (Paid up)—\$1,000,000.00
Surplus—422,832.53

We desire to call your attention to the annexed statement of this Bank, and offer our services to any party who may desire to do business with us.

From our long experience in banking we have a thorough knowledge of the business and no efforts will be spared by us to render those opening accounts, or do business with every advantage pertaining to their interest.

ASSETS.
Real Estate (Bank Building) \$150,000 00
Hills Receivable—1,212,344 51
Overdrafts (Savings) 3,504 50
Real Estate taken for debt—3,504 50
Land Ass'n and Dock Stock—7,437 60
Due from Banks & Bankers—763,963 28
Cash (coin in our vault)—983,267 57

LIABILITIES.
Capital Stock—\$1,000,000 00
Reserve Fund (surplus)—422,832 53
Due Depositors—1,153,696 80
Due Banks and Bankers—195,419 31
Due Dividends—8,037 50

\$3,136,096 14
We give advice in detail of all credits, and acknowledge promptly all letters, and will furnish a private telegraphic code to correspondents, when requested.

Shipments of Gold and Silver Bullion will have special care and prompt returns.

Being connected by Telephone with all the principal warehouses and the "Produce Exchange," we keep thoroughly posted in the Wheat, Grain and Flour market, and are prepared at all times to make loans on Flour, Wheat and Barley, and other approved Merchandise in Warehouse.

Investments made on Commission and special attention given to the negotiation of first-class loans of cities, counties and other corporations.

We buy and sell Bills of Exchange on the Principal Cities in the United States, England, France and Germany.

Collectors made and prompt returns rendered at market rates of exchange.

Telegraphic Transfers made with New York, Boston, Chicago and principal cities of the U. S.; also cable transfers to Europe.

Letters of credit issued on the Principal Cities of the United States and Europe.

Loans made on good Collaterals or approved Names. Good Business Notes and Drafts discounted at lowest market rates.

Deposits received, subject to Check without notice.

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We respectfully call attention to our facilities for doing every kind of legitimate Banking Business.

Banking is a business that should be reciprocally beneficial to borrower and lender.

Favor and benevolence are not the attributes of good Banking; strict justice and a rigid performance of contracts are its proper foundation.

A good Banker is one who takes better care of other people's money than his own.

A Prudent and Conservative Course is one of the first principles of successful Banking. This will be our policy.

Yours, very respectfully,
S. G. MURPHY, R. H. McDONALD,
Cashier, President.

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Hemp, Single Tape, Double Hemp, Triple
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Tarred Manilla Rope,

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FOR MAN AND BEAST.

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Mexican Mustang Liniment has been
known to millions all over the world as
the only safe reliance for the relief of
accidents and pain. It is a medicine
above price and praise—the best of its
kind. For every form of external pain
the

MEXICAN

Mustang Liniment is without an equal.

It penetrates flesh and muscle to
the very bone—making the continu-
ance of pain and inflammation impossible.
Its effects upon Human Flesh and the
Brute Creation are equally wonderful.

MUSTANG

Liniment is needed by somebody in every house. Every day brings news of the agony of an awful scald or burn, subduing of rheumatic martyrs restored, or a valuable horse or ox saved by the healing power of this

LINIMENT

which speedily cures such ailments of
the HUMAN FLESH as
Rheumatism, Swellings, Stiff
Joints, Contracted Muscles, Burns
and Scalds, Cuts, Bruises and
Sprains, Poisonous Bites and
Stings, Stiffness, Lameness, Old
Sores, Ulcers, Freshets, Chills, and
Sore Nipples, Caked Breast, and
indeed every form of external dis-
ease, it heals without scars.

For the BRUTE CREATION it cures
Sprains, Swellings, Stiff Joints,
Founder, Hives, Sores, Hoof Dis-
eases, Foot Rot, Screw Worm, Scab,
Hollow Horns, Scratches, Wind-
galls, Sprains, Thrush, Ringbone,
Old Sores, Foll Evil, Film upon
the Sight and every other ailment
to which the occupants of the
Stable and Stock Yard are liable.

The Mexican Mustang Liniment
always cures and never disappoints;
and it is, positively,

THE BEST
OF ALL
LINIMENTS

FOR MAN OR BEAST.

A LARGE AND COMPLETE
Map of California

The Pacific.

SAN FRANCISCO, CAL.

Wednesday, January 12, 1881.

All letters and remittances should be addressed, simply: THE PACIFIC, No. 7 Montgomery Avenue, San Francisco, Cal.

We find many in this community and in all the region around in perplexity and fear, lest the work of Moody and Sankey shall be brought to an early close, by their departure to fill engagements to labor elsewhere. We presume that any promises made by them to labor in other cities have been conditionally made, and that they will remain here just as long as it shall appear to them that they can do more for the cause of God by remaining than by going. Were the good work here to take on newer and grander proportions, to grow deeper, wider and fuller every week, it is not likely that they would leave it very soon. It may take on these proportions if all Christians and all churches will at once become enlarged themselves in faith, force and prayer, and rally "to the help of the Lord, to the help of the Lord against the mighty." All Christians working in the Spirit can keep the evangelists a long time. Any marked failure in co-operation might send them away all too soon.

It is gratifying to many Californians to see the name of D. O. Mills in the papers as a possible member of President Garfield's cabinet. Mr. Mills would make an admirable Secretary of the Treasury. He may have had no political training for the office, but he has had a business training for it, such as few other men have had. No doubt the President can find several other gentlemen on our coast who are fit to belong to his cabinet; but it will be difficult to find one whose capacity, integrity, training and working-habit are superior to those of D. O. Mills for a responsible position in the financial world.

Not many days ago there was a "scene" in the lower house of the National Congress, between Messrs. Weaver and Sparks, which was disgraceful to both of them, and particularly to the latter. However, both had the sense to apologize (to escape censure) the next day. One of them did it handsomely and the other doggedly. Now, our State legislature is again in session. Let its members take warning. Last winter there were disgraceful scenes in our Capitol. We hope this legislature is an improvement upon that. The session is to be short. No time should be wasted in idle words of any sort. The amount of legislation needed, actually needed, is not very large however, but the amount proposed and urged is simply appalling. Good judgment is needed.

We have begun a new year. We have instituted, it may be, some reforms. It occurs to us that we need to reform our benevolent work, and give it more force, system and fulness. Some individuals and churches do admirably this part of their Christian labor; and some do it very confusedly, and therefore defectively. The first thing to do is to make it sure that we will do something in the way of benevolence. The next is, to settle how much the all that we can do this year. And the third thing is, to begin and do a part of it this very month, and to resolve to do seven-eighths of it the first six months of the year. Delay works embarrassment, if it do not bring diminution, defeat, or disaster. We must get beforehand with work and time if we are ever to accomplish anything in this world. The psalm tells us of the man who would neither give sleep to his eyes, nor slumber to his eyelids till he had found a place for his work of love and devotion.

It is a remark of Carlyle that, "A well-written life is almost as rare as a well-spent one." But this is altogether too sweeping a condemnation of biographers. Lives have been marred by being poorly written up; and still biography is one of the most interesting and profitable forms of literature. Reasonably well done, it has in it a perpetual charm. "Plutarch's Lives" will be printed and reprinted for ever; and so will some other "lives" of great men be lovingly written. Now, the Bible is full of "lives" and life-sketches, and the materials of life-portraits. The "lives" of Christ, by the four evangelists, are models in their way. They can be read and studied over and over again. The least attentive perusal will make them seem, merely as pieces of literary composition, more wonderful than ever before; while their moral bearing and spiritual significance will ever deepen. Every teacher and preacher should remember what an interest at-

taches to a personal history; what a spell there is in biography. Every minister should occasionally, at least, throw around himself the imagination of the historian, and practice his pen in biography. Young people will listen when one tells, skillfully, how young people have lived before them. Heroic feeling will swell the heart when heroes of the faith move before the sight, as in a faithful panorama.

As to "living questions," the Rev. McWelch says, in the *New Englander*: "The questions men are asking the pulpit are, whether this life of ours is worth living; whether a good and wise God reigns over this tangle of sin and evil in which every soul of man is involved; in other words, whether the existence of sin implies a limit either to the power or to the goodness of God; whether grace is able to change the law of heredity and the law of character; whether in all the ages of the future there will come a time when the soul can feel that it has found a lethe for sin, or anything to overbalance and outweigh the dreary experience of sin, even in the best of souls. These, and like these, are the questions which burden the hearts of men and make them go weary to their daily tasks." For orthodox Christians there is not light on these questions in the Holy Scriptures?

We are never to forget that it is rarely altogether convenient for us to do the thing which it is the most important for us to do, whether in temporal or spiritual affairs. Something has always to be set aside, resisted or overcome. We have to clear the way to sacrifice something, in feeling or fact, before we do any deed that is worth while. We shall do nothing of a disinterested sort till our self-interest, self-will and self-indulgence are put out of the way by a noble resoluteness of the will, which God's Spirit is energizing. Our experience emphasizes the truth that we must deny ourselves in order to follow Christ. And this is so because our self-hood is full of foul stuff, or is faced the wrong way. In this tangled world we should never forget that somebody, at least, if not everybody, has missed the right, and that we are probably of the number who have got wrong, and feel like adhering to it.

It is an affirmation of Mr. Ruskin that the best work is the worst rewarded. It is probable that the critic had in view chiefly the work done by artists and teachers. But the best work done in this world is performed by Christian ministers; and, as a rule, it is worst paid of any; and Mr. Ruskin is right. Still, it is only a partial view that gives this verdict. The compensations of toil expended are one thing; the recompenses of work accomplished are another thing. In the light of labor done as toil, ministers are wretchedly paid. In the light of labor done with results, the minister may be the best recompensed man in the world, because he gets rewarded twice over, here and now, and gets an assurance of good that will please and last forever.

Growth by Knowing God.

One of the good signs that we are really growing Christians is the experience that God is becoming greater and dearer to our thought. In Mary's song she says: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." Mary was one of those still, thoughtful women, who carry along under their stillness a deep and strong current of contemplation. Thus it is said, when she received the angel's salutation, "She cast in her mind," or, as the word so rendered is more usually translated, she reasoned, considered what the salutation should mean. So when the shepherd came to the young mother and uttered the things which they had heard out in the fields, others wondered, "but Mary kept all these things and pondered them in her heart." Her song was the outburst, therefore, of a mind that was full of thoughts which had gathered there through many a silent hour of meditation.

Such outbursts are likely to come in every thoughtful and growing Christian's life. We have found them in reading lately the life of Horace Bushnell. He was one who kept these things of God and pondered them in his heart. At epochs of his life, therefore, the reader will notice how he magnifies God and rejoices in God his Savior. Thus, in the year 1848, which was a year of, and fore-running also, marked trials and experiences, his wife awoke one morning and asked him "What have you seen?" He replied "The Gospel." Speaking in a letter of what had thus come to him, he says: "I was set on by the personal discovery of Christ and of God as represented in Him."

Some four years after, when he was at Niagara Falls, he wrote: "I could hardly stand, such was the sense it gave me of the greatness of God *** How little do

we know as yet, my dearest earthly friend, of what is contained in the word God. *** I see thus proved to me, now and then, by the capacity I have to think and feel greater things concerning God. It is as if my soul were shut within a vast orb made up of concentric shells of brass or iron. I could hear, even when I was a child, the faint ring of a stroke on the one that is outmost and largest of them all; but I began to break through one shell after another, bursting every time into a kind of new and wondrous and vastly enlarged heaven, hearing no more the dull, close ring of the nearest casement, but the ring, as it were, of concave firmaments and third heavens set with stars, till now, so gloriously has my experience of God opened his greatness to me, I seem to have gotten quite beyond all physical images and measures, even those of astronomy, and simply to think God is to find and bring into my feeling more than even the imagination can reach."

Eighteen years subsequent, in life's evening and increasing weakness, he writes: "How it is I know not, but God comes to me even when I do not go to him or after him—so great, benignant, pure and radiant that he sinks all others out of sight. What a wonder is God! What a glory for us to possess him!"

And at the very last, when the body was nearly exhausted, waking suddenly at night from sleep, he exclaimed: "Oh, God is a wonderful Being."

We were speaking last week of the philosophers who in our day consider it to be an axiom that no such being as God can be known. We do not know what such wise men would do with such experiences as these. If indeed they were mere raptures of feeling, the problem of explanation would not be so difficult. But in this case they were associated with strong and marked spiritual growth. They nourished and were nourished by a vigorous character. They produced the richest and noblest fruits which can exist in a moral being. To know God, as this brilliant man did, was eternal life. But can eternal life come from knowledge which is no knowledge? Can the highest and holiest thing of which man is capable grow out of unreality?

A Little Further Talk with People Who Do Not Attend Public Worship.

BY S. H. WILLEY.

Let us come down now to the business plane. Let us talk about church-attendance in the light of business. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Dear reader, whoever you are, would you like to live in a place where there is no Christian church? Would you consent, for a moment, to bring up your family there? What would real-estate be worth in such a town in the long run? Take the case of any one of our towns. Our churches are young, and are not very strong, but who would consent to do without them! Suppose the case of the removal of all the churches in any one town, for example. There is no longer any Sabbath bell or Sabbath assemblies for worship, or any Sabbath school. Sundays come, but there are none of these things. But at the same time there are other things. There are saloons, and shooting-matches, and beer-gardens, and dance-houses! These all flourish. They are all in full blast. Now, suppose this to go on a few years, say a dozen or twenty years, and what kind of a place would such a town become? No matter how beautiful its location or charming its climate, would you like to invest your money, or make your home, or bring up your children there? If you owned property in a town that was going to try this experiment, what would you think of the prospect of its market value twenty years hence! Would you be anxious to hold, or would you not rather be very ready to sell? Now, if churches and the various influences emanating from them are confessedly essential, even to the property value of a place, why should you, having interests at stake, be indifferent to them?

"But I am not indifferent," I seem to hear a great many non-church-goers say, all at once. "I appreciate churches as highly as any body, and I give to support churches. I give more than a great many who attend." Granted, dear reader, readily granted. But let me remind you that churches are institutions that cannot be supported by money alone. It is well known that you give money to churches, and the faithful Christian workers are deeply grateful to you for it. But please remember that churches are institutions that can exist and flourish only by the presence, and interest, and support of families; men, women and children associated in religious worship. Without this, never so much money would fail to build up a church. No, if you want even the pecuniary and material benefit of a church, you must attend and contribute your influence as well as your money.

To give a church money and stay away from it, is like sitting in a boat facing the right way, but rowing in exactly the opposite direction.

In one word, if you hope to possess the advantages of the institutions of religious worship around you, you must retain them by the support both of your money and your influence. Money alone won't answer. If, now, my plea in favor of church attendance had only to carry the consent of the reason and judgment, I should deem my success comparatively easy. But this habit of non-church at-

tendance! That is another matter. This habit! What is there that will break it up? Dear readers, I must refer that to you. And I pray to God that now, with the new year 1881, you may have resolution and strength to abandon a wrong habit, and begin a new and right one and maintain it. And here I rest my case, merely adding this: Whatever services of worship it is best for the church to have, it is best for the members of the church and congregation, with their families, to attend. If the church ought to exist, it ought in this way to be sustained by the presence of its members at its services, as well as in other ways. If it is to do any good and have any power, it must do that good and derive that power, in its measure, from the presence of its members. If you depend on it to enlighten and quicken the conscience of the community, to keep high the standard of morals, to furnish a truly Christian nurture for the young, to be the fountain of true spiritual life to your own souls, introducing you into personal fellowship with Christ, a church to help you to live and prepare you to die, then by your personal interest manifested by your presence, do all you can to make it so. And I know California well enough to be assured that if all our citizens who really appreciate public worship should do this, a new era of prosperity would begin in our churches, and a new life of happiness in our homes and hearts.

Wayward Notes of Eastern Travel—Reflections on the Changes and Present Outlook.

BY REV. I. E. DWINELL, D. D.

Institutions.

I was impressed with the great number of institutions, and their completeness and strength, in the East. They have some organized mode of relief for almost every human want; and many of these are adjusted and provided for with great minuteness and ingenuity and with reference to permanency. These institutions are the pride of the people. There has of late been a great increase in the costliness and beauty of the churches. The architecture and furnishings are elegant. They are monuments of taste and religious faith in the cities and towns.

Apart from state schools, many new academies and seminaries have been founded and old ones endowed by private benefactions. Princeton College has received in this way over a million dollars within twelve years. Vanderbilt has given \$500,000 to the University bearing his name in Nashville. Wesleyan University has recently received \$250,000. Mrs. Valeria Stone, of Malden, Mass., has given more than three-quarters of a million to educational institutions during the last two or three years, from the Atlantic to the Rocky mountains. These are only samples of the wise and liberal giving in the East to found and equip these seats of far-reaching influence. More than nineteen million dollars have been given as free gifts, for educational purposes, by individuals, during the last fourteen years. I am amazed at the spectacle. This has been in America a brilliant era of institution-building. The wise men of the East have just awakened to the widening of power in these citadels of learning.

But with all the institutions—religious, humane, moral, social, educational—I have been impressed with one thing. They do not save the people. They do not prevent a growing distance between them and masses of ignorance, puerility and wretchedness around them. Besides institutions there must be power back of them and working through them, to go out and lay hold on the lost and sorrowing or they are not saved. Power—moral power, love-power, Christly power—going to the victims and seizing them—that is necessary with all the foundations and endowments. They are instruments only, while the efficiency is in the consecrated spirit back of them. I was never more impressed with this than when in New England witnessing the rich and splendid institutions and the widening gaps of degradation around them. The gaps are easily accounted for without supposing a decay of faith, or love, or zeal. They are all explained by irruptions from the Old World and the crowding of the Puritan stock apart by the Puritan migration. Hence for Puritanism to hold onto its way in its own circles and communities to fall behindhand in the community. One-fourth part of the population of New England nearly, or according to the statistics, eight hundred and ninety thousand, are Roman Catholics; and the New Englanders must stand apart to allow the communities to be tinted with that color. Still the explanation only shows the more conclusively that institutions can not be a dependence for social regeneration and safety. The power of consecrated and Christly spirits must work through them. They must be kept alive with this; all the while reaching out and doing greater, more bountiful and blessed things. While, however, the institution cannot do the work, and must have moral power back of it, the work also cannot be successfully done without the institution. The institution is the fitting instrument. Something might be done without it, but little. At a fire you might do something at putting it out by throwing water from the hollow of your hand or from your mouth, but you could do much more with an instrument to work with—a dipper, a pail, a hand or steam engine—and the better the instrument, the better the success; but back of all must be the directive spirit and will. The next great want of the States sown with institutions is, consecrated spirit and will back of them, to realize their possibilities.

While viewing the multitude, costliness and completeness of this apparatus for doing good, with the slightest possible impression that the working spirit was not up to it—and that there, at present, is the weakest point and greatest danger—I was led to wonder if the next wisest ben-

efactions of the far-seeing men of the East should not be made farther west and out on the Pacific coast. New England, to a man who hurries along and does not stop to find what a blessed niche of usefulness and special mission each institution occupies, seems huddled and top-heavy with them. Like men in a crowd, one thinks they must pant for breathing-room. Here in the far West there are three vast States, and but one double institution—the Pacific Theological Seminary and Golden Gate Academy, in Oakland—controlled by us, Congregationalists, the inheritors of the spirit and genius of the institution builders of the land of the Pilgrims. If they are huddled to panting, we are gasping for breath from the thinness of the air. We have not substance enough to live on. With what fitness the next \$100,000 given by any man in the East might go outside of New England—where it would hardly be missed, where it would only give a nicer shade of finish to a general educational system that appears almost perfect now—and come to this State, where it would help to lay the foundations and secure the beginnings of the system! How much more the reported present by Mr. Mackay to Bowdoin College of \$50,000—money made on this coast—would have told in settling the foundations of things and in shaping a future and uncertain civilization, if he had given the amount to a Christian institution in this State! The money will be useful in Maine. I am glad they have it. It will add to the facilities and success of a fine institution. But for the real blessedness of giving, let him immediately give twice the sum to aid Christian learning in a State where it has hardly a beginning; where Christianity itself is not assured, and where civilization is in danger of degeneration. Let him give, if he wishes, to add an additional line of grace to what is already bountiful; but let him not fail to give more—much more, many times more—and at once, to save the perishing; to throw in the energy of Christian education among the Platonic forces wrestling for this coast. Let other wealthy Californians, also, see their opportunity.

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office: No. 7 Montgomery Ave., San Francisco

What We Ought to Do.

From April 1, 1879, to April 1, 1880, the Congregational churches of California contributed to the Treasury of the American Home Missionary Society, \$4,715. This amount placed our churches at the head of the column as contributors to the work of home missions—at least so far as we are able to make out the tables—in proportion to the resident membership of the churches here and in other states, Massachusetts not excepted. In California no legacies are reported, and if only the giving of the living be taken into the account, the rate here is, we think, about fifty per cent. more than that of any other state. That same year was a hard year, financially.

From April 1, 1880, to Jan. 1, 1881, our churches have given in round numbers, \$2,700. For the corresponding period last year the amount was \$3,789, a falling off of more than a thousand dollars.

We are not doing as well as we did last year.

CONSEQUENTLY, We have overdrawn our credit, or our apportionment, by some \$400.

CONSEQUENTLY, At the quarterly meeting of the Permanent Committee of Home Missions—held on Monday of this week—it was found that nothing could be done by way of recommending appropriations for the several Applications before the committee, some if not all of which were were pressing and important. The reason assigned, "There is no money to appropriate." At least six Applications must wait the response of the churches. The longer the delay, the greater the hardship. Other Applications are on their way to the committee. Our brethren will understand the delay, if they do not hear respecting the applications from their churches.

THE ISSUE Is clearly "Halt," or "Forward." In other words, we have come to a halt. It is imperative that we go forward, and that at once, if all depends on the churches. Special appeal has been sent to each and every church, even the poorest and weakest. The letter missive is as follows: "SAN FRANCISCO, January 7th, 1881.

DEAR BROTHER:—Please tell the Church and the brethren that a "Halt" has been ordered at headquarters in New York on further appropriations for Home Missionary work in California, Nevada and Arizona. The receipts from our churches from April 1 to January 1 amount to about \$2,680. Last year to same date, receipts were \$3,789. We have overdrawn our credit in New York nearly \$400, hence the "Halt," for the Society dreads a debt. A number of important and urgent Applications are laid on the table. Meanwhile the missionary is waiting and praying for help. The Lord has blessed our people this year with rich harvests and prosperity. Shall we do less for a cause so dear to us all than we did

last year—namely, \$4,715? If not, then we have a balance of \$2,035 to raise in three months. Can you send as your portion, any time between this and March 15th, the sum of \$—.

We appeal to you with great confidence and assurance of hearty response."

Instead of confessing that we are not doing, we hope immediately to report that we are up and doing.

Religious Intelligence.

California.

The Moody meetings in this city continue to increase in interest and power. Great good is being done.

In Oakland the great work is going on with deepening interest. The prospects are that this religious work will move the entire Pacific coast as no other movement has ever done.

At the Mission five churches—the two Congregational, the M. E. church, the Baptist and the Howard street Presbyterian—observed the week of prayer. The meetings were attended by increasing numbers who manifested deepening interest, the meeting on Friday night of last week being the best one. The meetings are being continued through this week.

At Bethany church in this city there were larger congregations than usual last Sabbath, and a deep and tender interest felt.

A correspondent has kindly furnished us with a good account of the Christmas tree entertainment of the mission Sunday-school on 22d and Market St., Oakland, in the chapel of the First Church in that city. Over 200 children were present and had a programme reflecting credit upon superintendent, teachers and children. Santa Claus was there in his glory, to the great delight of the young folks. We congratulate our friends on the good outlook for the school.

One person was added to our church in Soquel at the last communion.

In the Benicia Congregational church the week of prayer was observed, part of the meetings being in the day time and part in the evening. There was a good attendance, and in some of the meetings a very tender spirit. They will be continued at frequent intervals. Many things are hopeful about them.

IN PETALUMA.—All the churches united to hold prayer-meetings every evening last week. This week they hold meetings every evening separately. Rev. R. G. Jones, D. D., of the Congregational church, is preaching a short sermon every evening, to be followed by a prayer and praise meeting.

Church here observed the Week of Prayer with decided profit. Average attendance, nineteen; total number attending one or more nights, thirty-five—not a bad showing for a church with twenty-three town members. With the roads in their present condition we do not look for the attendance of out-of-town people. 650 men, women and children, and ten saloons; yet our "hard times" are attributed to too much water; don't laugh. I wish you could see the man that says the Good Templars are ruining the town; water does not hurt him. E. F. D. Rio Vista, Cal.

A Convention under the auspices of the California Woman's Christian Temperance Union will be held in Oakland, the 18th of January. Devotional exercises, business and reports in the a. m. Reports and addresses in the p. m. Public meeting in the evening. Local societies are requested to send delegates, if possible. If not possible, be sure and send your report of work since September. All delegates report to Mrs. Havens, Blake House, for entertainment.

Mrs. M. E. CONGDON, Sec. Cal. W. C. T. U.

At Cloverdale the Week of Prayer was observed by large and increasing congregations. At the earnest request of the people these meetings are being continued during this week. We are glad to hear that the church at Cloverdale had a good year, having closed the year without debt and a good outlook for the future. Rev. S. P. Whiting continues as pastor.

The Monitor, the Roman Catholic organ of this city, goes after Prof. Norton pretty heavily and attacks his statements and statistics. Not too fast, friend. Guess you will find the Professor fully able to take care of himself and of his statements and statistics.

GOLDEN GATE ACADEMY.—The Golden Gate Academy in Oakland opened with increasing numbers last week. We were asked last week by a member of one of our churches if this academy were not a department of the Theological Seminary. Others have expressed themselves as surprised that young scholars were received. To all we say that the Golden Gate Academy is not a college, nor a Theological Seminary, nor a Law school, nor a Medical school, but a Christian academy, modeled after the best Eastern academic institutions. Its mission is to take boys, however young they may be, and young men, however mature they may be, and give them thorough drill in the different grades of instruction, from primary studies up to a full preparation for college or practical business life. Young ladies are received as day scholars. It is a home school. The Principal, Rev. H. E. Jewett and family, as well as other of the teachers, reside in the Academy building, and board at the same tables with the pupils. The building in all its appointments is attractive and homelike. The location is unsurpassed for beauty and healthfulness. The grounds are ample and with the gymnasium furnish abundant opportunity for physical exercise. The prices for board, tuition, etc., are very low; the attendance is increasing and the outlook for the future is hopeful.

WELL AND SENSIBLY DONE.—From Soquel we learn that Miss Carrie Peck re-

ceived on Christmas morning a present of thirty-two dollars from friends in the congregation. She has, as organist, faithfully done her part in assisting in the service of the Lord's house without charge. In making presents like this it is best to give the coin. The one who receives knows much better what is wanted or needed than those who give.

From Santa Cruz we learn that there is an awakened interest. Congregations good on Sabbath and at evening meetings. The Week of Prayer was observed.

The following correspondence explains itself:

SAN FRANCISCO, Nov. 30, 1880.
REV. A. L. STONE, D.D.: *Beloved Pastor*—It is a sad duty, as a committee of the church, to transmit to you, herewith, the preamble and resolutions adopted by the church on the 27th inst. in reference to your letter tendering your resignation as Pastor of the church. We beg to assure you that this action of the church, in accepting said letter, was one of profound regret and sorrow, at the inscrutable providence which rendered such a step necessary by reason of physical infirmities.

We need not assure you that all that concerns your welfare in this life will ever be cherished most tenderly and with deep sympathy, in grateful and loving hearts, full of the memories of the precious work in which you were engaged, and which was so successfully prosecuted, in the Master's Vineyard while with us in this important field of labor. We trust, sincerely, that it will be your pleasure not to sunder all connections with us, but allow us to cherish the hope that you will accept the position of Pastor Emeritus.

With ardent hopes and prayers for your restoration to health, and with a kind and affectionate remembrance to Mrs. Stone, we remain sincerely and truly yours in the bands of Christian love, S. A. CHAPIN, J. S. TABER, J. S. BACON, SAMUEL CARSON, IRA P. RANKIN.

NEW YORK, December, 13th 1880.
To the officers and members of the First Congregational Church of San Francisco, Cal.

DEAR BRETHREN AND FRIENDS:—I have received your communication, conveying to me the action of the church upon my letter resigning the pastoral office, accepting the same, and giving such emphatic assurance of your undiminished affection and regard. It meets also the deepest and warmest feelings of my heart that you express a desire that I should still retain, as "Pastor Emeritus," a relation to you which shall give me official access to your homes and hearts in all the manifold experience of life, and all the work of a Christian Church. I shall still feel, while this bond remains, that the uniting tie, holding us for so many years in tender and uninterrupted communion, cannot be emptied of its vital force.

At the same time I cannot retire from the exercise of the full pastoral office, and the guidance of your spiritual nurture in the ministration of the Divine Word on the Lord's day, without reiterating my profound and grateful sense of all your affection, forbearance and fidelity toward me in that office for these so many years. There has never been between us one moment's suspension of sympathy, tenderness and closest fellowship. May the Lord abundantly reward you for all your fidelity and loving kindness in these uniting bonds of the past! May he dwell with the richest blessings of his Providence and his grace in all your homes and all your hearts! May he supply you with a pastor after his own heart to go in and out with you, in all the care and duty of life, as your spiritual helper and guide!

And may the tie that shall still unite us be a channel of the deepest and truest affections of our souls, looking toward and prefiguring the perfect and indissoluble union of the home above.

Ever your brother and friend and servant for Christ's sake.

A. L. STONE.

Washington Territory.

UNION CITY.—Hon. John McReavy has fitted up a hall for church purposes, and the people have raised the money to purchase a small bell and a good organ for the same object.

DUNGEON.—The Indians at Jamestown, near this place, have bought a small bell for their church; the first church bell in Clallam county, which has been settled for twenty years, and has a white population of over five hundred and fifty.

Arizona.

The week of prayer has been observed for the first time in Prescott this year.

Other Denominations.

PRESBYTERIAN.—At the last communion at the Central Tabernacle, 22 persons were received, sixteen on profession of faith.—At the last meeting the Presbytery of San Francisco, Rev. John E. Anderson was received from the Presbytery of Colorado, Rev. R. Patterson, D. D., from the Presbytery of Cincinnati, and Rev. James Cameron from that of Los Angeles.—Unusually large congregations attended the meetings of the week of prayer in St. John's church in this city. Five persons were added to this church at the last communion.

BAPTIST.—Rev. J. T. Prior, formerly editor of the *Evangelist*, has returned to Georgia.—The college at Yacaville flourishes under the care of Dr. U. S. Gregory.

METHODIST.—Dr. Stratton reports fine progress at the University of the Pacific, Santa Clara.—Rev. Dr. Sinex reports prosperity in the Stockton district.—Rev. Geo. Clifford reports the Sacramento district decidedly improving.

M. E. SOUTH.—Bishop Kavanaugh has been preaching at Santa Rosa recently.—Rev. A. R. Reams is rejoicing in good things at the Antelope Circuit.

Temperance.

Local option petitions have been distributed through the state, and have been presented in many churches. These

should receive, and doubtless have received, large numbers of signatures.—The inmates at the Good Templar's Home for orphans near Vallejo have had a good time at and since Christmas. Santa Claus did not forget the young folks. This admirable institution has over 100 orphans in it, and is well worthy the aid a generous and appreciative public can give.—The Hallenbeck meetings are doing good in the cause of temperance; drunkards are being reclaimed.

Eastern and Foreign.

NOTES.—You may expect to see the Revised Testament in February.—We think we will keep at it, correcting. The person of whom we spoke last week as not at Verona, is at Vernon, Conn., and his name is not Segmont but Seymour.—The Bostonians seem to have been taken quite by surprise by the eloquence of Rev. Thomas Guard, who delivered one of the Monday lectures. To be sure the term pyrotechnic was applied to the lecturer's style, but there are a good many people about the Common who like to look at good fireworks.—Rev. E. B. Tathill is at Buena Vista, Col., preaching.

MISSION LANDS.—The friends of Rev. W. W. Bagster will be glad to know that he was well on his way at last accounts, having stopped on the coast of Guinea about the 20th of October, being then a thousand miles from his expected field of labor. He was in his usual "joy of the Lord," though sensitively aware of the weakness of his little band and the heaviness of the undertaking to which he has put his hand.—The death of Rev. M. W. Pinkerton, who was breaking ground into the interior of Africa from the eastern shore, will be a grave disappointment to the brethren of the Bihe field. For though the distance apart was large, yet they might hope it would diminish, as the work increased.—What a notable picture is given of the missionary work on Assamama, Micronesia. The king sends ten miles to greet the coming *Missionary Star*, the great question of interest is, is there a man on board to organize a church? For Moses, the native teacher, has got 177 natives who are anxious to be examined for admission. Seventy-one of these were received and the others advised to wait a year. 150 gallons of oil and 194 pounds of twine were given as the monthly concert contributions of this infant church.

Father Boeckx, the General of the Jesuits, is eighty-six years old, and resides near Fiesole, on the mountains north of Florence, Italy.

THE ROBERTSON-SMITH CASE.—The controversy in the case of Professor Robertson Smith in the Free Church of Scotland has found its way into the lower courts of the church, and the discussions are keen and the parties are well defined. In a debate in the Free Church Presbytery of Glasgow, Professors Bruce and Candlish were vigorous in their denunciation of the action of the Commission, and vehement in their defence of Professor Smith. Professor Bruce declared that he would not remain in the Free Church unless justice was done to Professor Smith. Professor Candlish avowed his sympathy with Professor Smith's views in regard to many of the laws of Moses as given in the Book of Deuteronomy. But the pastors and elders listened to the vehement Professors with great calmness, and by a vote of ninety-six to fifty condemned Professor Smith and supported the Commission.

The first quarterly meeting of the San Francisco Fruit and Flower Mission was held on Wednesday, the 5th inst., at their hall, 713 Mission street; Miss Mary D. Bates, President. The report of the Secretary, Miss Carrie Story, from which we learned that during the first three months of the Society's existence they had visited the following public institutions: City and County, German, French, States Women and Children's Hospitals, the Old Ladies' Home and the Scandinavian Home for Old People. All these were visited, and flowers sent also to the Chinese Mission. Bouquets of flowers were distributed to the number of 3,739, to the sick also a large number of boxes and packages of fruit. 123 private visits were made to the sick and aged. Donations had been received from Alameda, Claremont, Fruitvale, Oakville, Berkeley, East Oakland, Redwood City, Petaluma, San Quentin, San Rafael, Copperopolis, Olema, and also from Washington territory. On Christmas and Thanksgiving Day extra work was done and dinners given to several needy families. The report of the Treasurer, Miss Eldridge, showed donations and receipts in cash of \$188.75, disbursements, \$91.15, leaving a balance on hand of \$97.60. The report of the Librarian, Miss Ella H. Marquard, reported that for the quarter they had received 7456 papers, illustrated, weeklies, secular and religious; 1254 magazines and 219 books. Of these, 5783 papers had been given to the inmates of the City and County Hospital, 164 to the Children's Hospital, 83 to State Woman's Hospital, and 50 to the Clay street Hospital; 399 magazines sent to the Folsom State Prison, 40 to the Kindergarten, 709 to the Boys' and Girls' Aid Society, besides other distribution, making a total of 6630 magazines and papers distributed. The President congratulated the Society upon the result of their labors, and cited many instances of relief granted to the aged and to feeble ones, young and old that stimulated them to greater deeds of benevolence in the time to come.

The report of the Misteloe Branch, Miss Juliet M. Smith, Secretary, showed that these little girls had made and distributed 1,490 bouquets, received and turned over to the Mission, and had visited several sick children, and in various ways contributed to their comfort. Donations of fruit and flowers are solicited by the Mission.

It is estimated that a freight train averaging 35 cars enters New York city every 15 minutes.

Revival Services in Oakland.

How to reach the non-church-goers is an answered question. The same old gospel—old, yet ever new—lit up by the light of the Holy Spirit, preached to the rich and poor alike, without money and without price, has reached them. The "dead-in-earnest" exhortations of Mr. Hallenbeck and the thrilling heart-songs of Mr. and Mrs. Stebbins have first been heard by Mr. A, who is a professing Christian, and, contrary to his usual custom, he has taken pains to speak to Mr. B, who is not a church-goer. He goes; declares this is genuine piety—no sham about this. He goes every night, and takes his family. They are in the prayer-meeting, in the inquiry room. They feel the truth of the gospel story. They seek Christ. They find him. Thus, non-church-goers have been reached.

As the afternoon and evening congregations were last week constantly increasing, it was thought best, in order to accommodate all who wished to attend last Sunday evening's worship, that the same order of services should be carried out in both the Congregational and Methodist churches. At 6:30 p. m. the former was crowded by a quiet, thoughtful audience. The services were commenced by singing by the congregation, led by Mr. Stebbins; and the exercises proper, led by Rev. Dr. McLean, commenced at fifteen minutes before seven, by singing "Coronation." Rev. Dr. Abbott offered prayer. Mr. and Mrs. Stebbins then sang, as a duet, "Behold what manner of love." Rev. Dr. Sprecher read the evening lesson from the fifth chapter of Romans. Mr. and Mrs. Stebbins then sang "Nearer my home to-night." The sermon was preached by Dr. Sprecher from the text "Thou art weighed in the balance and found wanting." He said: "Many a ship, like many a soul, has been lost for want of taking soundings. Now, let us find out where we are. The balance of God to you and to me is that of personal holiness, without which no man can see God, and we must try ourselves by this test. I am forced to the subject by what I have heard in the inquiry meeting and the religious sentiment of these days. Religious sentiment is not true holiness. People must have a religion. There are individuals in whom religious sentiment is strong, and their feelings are affected by the sweet songs which you have heard to-night; but it can be present without holiness. Going to religious meetings is no test. Amiability may be a mere animal instinct. I want you to go with me to-night and consider what is not true holiness. Religious sentimentality is not true holiness. All have some form of religion and religious services. In the heart of man exists these religious tendencies, and it is indispensable to him. There are many in whom this religious sentimentality is strongly developed; but this is not true holiness. The Greek pirates shrank with horror from a well-spread table on a vessel they had captured, because they recollected that it was a fast day in their Church. This religious sentimentality is of no use; it lasts just so long as you are affected by the music, or your sympathies are enlisted in the subject-matter before you. That is not religion. If you stand by that and believe that to be true religion, you will surely, when weighed in the balance, be found wanting."

He went further to show how impossible it is for man to be holy before God, and that it was only when men could take Christ's righteousness into the balance with theirs that they were not found wanting—exhorting his hearers to accept the righteousness of Christ, that the judgment of God might not be against them.

Dr. McLean followed with prayer, and after singing, all the audience who could find sitting or standing room in the chapel remained to a prayer and testimony meeting, after which many remained to the inquiry meeting in the same rooms. Before the sermon, Mr. and Mrs. Stebbins went to the Methodist church, which was crowded at fifteen minutes after seven o'clock, the advertised time of service in this house. Here nearly the same order of exercises was carried out. Mr. Stebbins made some earnest remarks, urging all, as we were coming to the end of life, to prepare to spend eternity in heaven. By request Mr. and Mrs. Stebbins sang "Wonderful words of life," and after the evening lesson was read, they sang "Eternity," with thrilling effect.

Dr. Sprecher came in and preached to the second audience the sermon preached in the Congregational church a few minutes before. After the sermon, prayer was offered, and a great number remained to a prayer and inquiry meeting, held in the lecture-room of the same building. Union meetings will be continued the remainder of this week. S.

Kilauea.

BY N. J. BIRD, M. D.

The Hawaiian Archipelago is an oasis of Elysian loveliness in the desert sea, twenty-one hundred miles southwest from San Francisco. In the beauty of its tropical foliage and flowers it is full of fascination; and in its fountains of fire and lakes of lava it possesses the wildest wonders of the world. Honolulu is a charming little city of fifteen thousand inhabitants, on the south side of the Island of Oahu, under the shelter of black lava heights, three thousand feet above the level of the sea. Nuanu Avenue is Honolulu's Nob Hill, reaching away up three miles toward the Pali, with the ideal of home loveliness on either side—gardens of everlasting green, fountains, ferns and flowers; bountiful bunches of bananas, the date, cocoa and royal palm waving in graceful grandeur; shaded walks and lakes and lawns under gorgeous arches of palms and ferns and white and crimson flowers—convincing proofs of nature's boundless possibilities of luxuriance, living loveliness. But Mauna Loa, with its Kilauea, the greatest active crater in the world, is

just now the crowning grandeur of these islands. By the steamship *Likelike* on the 30th of Nov. last, we sailed in a south easterly course, passing the island of Molokai on our left, through the straits between Lanai and Maui, under the shadows of Mauna Haleakala, thence across a rough channel thirty miles wide to the northern coast of Hawaii, thence southward to Kohala, a rich sugar-cane district; then turning northward, we coasted around to the east of Hawaii, and on the morning of the 2nd of December before daylight, having sailed nearly three hundred miles from Honolulu, we beheld the sublimest picture of fiery grandeur possible to human imagination. It was Mauna Loa, fourteen thousand feet high in the southern part of Hawaii, enveloped in molten lava, filling the heavens with brilliant, solar-like corona, and pouring out rivers of yellow and crimson fire forty miles long. Heavy, dark clouds hung over the mountain, which, by the volcanic flames, were converted into chariots of fire. No poetic potency of pencil or of pen can picture the enrapturing charms and awful grandeur of such a scene. We stood entranced for hours until the rising sun changed our pillar of fire by night into a pillar of cloud by day. Anchoring in the bay at Hilo, natives rowed as over the surf to the shore.

A saddle ride through cane-plantations, tropical forests and fern-covered lava rocks thirty miles, brought us to the crater of Kilauea, four thousand four hundred and forty feet above the level of the sea. Night overtook us four miles from the volcano house; tropical night in a dismal forest. But soon the ti, ohia and great over-arching ferns stood out darkly defined against a strange, lurid light in the sky. This strange glare in the heavens brightened as we advanced until we were bathed in the brilliancy of electric light, and we galloped on under the wildest fascination, traveling by the light of volcanic fire. Mr. Wm. H. Lantz, with a cheerful face and cheerful fire and a bountiful table, entertained us at the Volcano House.

The next morning we went down into the crater of Kilauea, following a zigzag foot-path to the bottom of a pit three miles in diameter, with from six hundred to eight hundred feet of perpendicular wall all around. From this wall we walked two miles over broken lava, gradually ascending to the brink of another pit. Strange and horrid noises reached us, like rapidly succeeding echoes of artillery; then suddenly the dreadful imaginings of hell-fire seemed realized before us. It was a lake of fire, half a mile in diameter—a sea of boiling lava—splashing, surging, leaping madly against its imprisoning walls, which were eighty feet high. During a moment's calm the blood red surface browned over, except all around the edge, where scarlet tongues of liquid lava gave a beautiful frilled appearance to the lake. Then a violent upheaval in the boiling center rent the brown covering to the circumference, and sent a great blood-red billow to break with thunder echoes against the overhanging wall, and leap into the heated air eighty or a hundred feet, darkening the air with a spray of fire, red as it left the flame, but brown as it fell around us, a glassy, hairy something called Pele's hair. This is the new lake only five months old.

A few hundred yards nearer the southern side of the crater is the older south lake; smaller than the new, but more frenzied in action. This fiery monster is indescribable in its fury; matter writhing in the agony of convulsions, contracting and swelling, then leaping high into the air in fiery anger; billow attacking billow with lightning strokes, until flame embracing flame dash with thunder shock against their prison wall, spluttering red lava like blood to the top of the wall, filling the atmosphere for miles around with fiery spray or Pele's hair. We stood within forty feet of the surface of this lake, deafened by its thunder shocks, blinded and almost suffocated by hot, sulphurous gas. What is it? Whence is it? Is it an outlet of a central sea of fire, confirming the old crust-cooling theory? Or is it a local fusion from concentrated electric forces? We turned away with these unsolved mysteries in our minds. A perilous run several hundred yards over hot lava, leaping over cracks through which we could see the boiling metal, brought us to live lava-flow. The yellow fluid is like molten iron; but when our specimens cooled they were brittle like glass. Iron and silica are the chief elements in Kilauea lava. Night hurried us out of this wonderful Aztec relic of that far-off once, when the world was void of life.

Bible Meetings in Southern California.

Will Pastors of churches please arrange for Union Bible Meetings on the evenings of the following dates, and thus aid the District Superintendent of the American Bible Society in the prosecution of the good work in the fields named below?

Santa Barbara	9th January
Goleta	12th "
San Buenaventura	16th "
San Diego	23d "
San Bernardino	11 A. M., 30th "
Riverside	7 P. M., 30th "
Orange	7 P. M., 2d Febr'y
Garden Grove	7 P. M., 3d "
Santa Ana	11 A. M., 6th "
Compton	7 P. M., 9th "
Pasadena	7 P. M., 9th "
Westminster	7 P. M., 9th "
Anaheim	7 P. M., 10th "
Los Angeles, anniversary	13th "
Visalia	20th "
Fresno	22d "
Merced	24th "
Modesto and Burneyville	27th "

If pastors will make any other appointments on intervening dates I will (D.V.) try and fill them.

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Jan 5-3m

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LOST AND FOUND.

I had a treasure in my house,
And woke one day to find it gone;
I mourned for it from dawn till night,
From night till dawn.

I said, "Behold, I will arise
And sweep my house"—and so I found
What I had lost, and told my joy
To all around.

I had a treasure in my heart,
And surely grieved that it had fled,
Until communion with my Lord
Grew cold and dead.

"Behold," I said, "I will arise
And sweep my heart of self and sin;
For so the peace that I have lost
May enter in."

O friends, rejoice with me! Each day
Helps my lost treasure to restore;
And sweet communion with my Lord
Is mine once more.

—Good Company.

THIS SIDE AND THAT: A GODLY BALLAD.

The rich man sat in his father's seat—
Purple an' linen, an' a' thing fine!
The poor man lay at his gate 'neath the street,
Sairs an' tatters an' weary pine!

To the rich man's table ilk dainty comes;
Many a morsel gauded frae't or fell;
The poor man fain wad a dined on the crumbs,
But whether he got them I canna tell.

Servants proud, saft-fittit and stoot,
Stan' by the rich man's curtained doors;
Masterless dogs 'at rin about,
Cam to the poor man an' lick his sores.

The rich man deed, an' they buried him
gran',
In linen fine his body they wrap'd;
But the angels took up the beggar man,
An' laid him down in Abraham's lap.

The guid upo' this side, the ill upo' that—
Sae was the rich man's wae some fa';
But his brethren they eat, an' they drink,
An' they chat,

An' care na a strae for their father's ha'.
The trowth the trowth, think what ye will;
Ah! some they kenna what they wad be at;
But the beggar man thoct he did no that ill,
Wi' the dogs o' this side, the angels o' that.

—George Macdonald.

Aunt Hitty on Charity.

It was one of Aunt Hitty's daily thanksgivings that her lot had been cast in pleasant places, and she had a goodly heritage. For Fairport was known far and wide as a sort of saint's rest, and its inhabitants as so many "Essays to do Good." The elect drifted thither as naturally as young oysters to the bed-rock, and the salt of the earth was sprinkled so plentifully through the communities as to insure it against any possible taint of heresy. Now and then an unreasonable grumbler objected to salt by the handful, declaring that while a modicum was excellent as a condiment the main use of large quantities was to keep other things in pickle; but the grumbler was in so decided a minority he soon learned to hold his peace. Of late Aunt Hitty's spirit had been troubled, and if any one but the Lord and the Deacon had heard her daily petitions they would have been struck with the fervency with which she implored that all God's people might love as brethren, and be filled with the charity that thinketh no evil.

For the Deacon had another attack of rheumatism, and was so low-spirited that he not only had serious doubts as to whether he was one of the elect himself, but was inclined to be skeptical in regard to the very pillars of the church.

"We're living in the last days, Hitty," he groaned, "the days of apostasy and falling away, and there's no depending on any one."

Aunt Hitty laughed softly as she fitted a patch to the Deacon's old coat that she was mending to send to Kansas.

"I declare," she said, musingly, "how time does go! I remember just as well as if it was yesterday when my grandfather Porter used to sit in the corner and shake his old gray head, and say we were living in the last days. It's a sort of natural feeling, because the end of all things is at hand for us, so far as this world goes."

The Deacon recognized a mild sarcasm in the reminiscence, but he was not to be put down by it.

"There's Dr. Goodlove gone over to the Universalists, and Elder Hardhead declaring he thinks David didn't write the Psalms, and laughing at the world's being made in six days, and refusing to bring John Wait before the Session. I tell ye, Hitty, the very pillars are shaking. And then there's that disgraceful scandal about Elder Whiteheart; it's enough to destroy a man's faith in humanity."

"I never did have much faith in humanity," said Aunt Hitty, dryly, "but I have a good deal in God."

"Well, as the editor of the *Bone-Picker* says—"

"There! I knew it was that paper," said Aunt Hitty, vigorously, "if you'd been reading what Paul says you'd be in a different frame of mind."

"Silas Fletcher brought it in," said the Deacon, meekly. "I was saying to him that our paper got mislaid somehow—"

"I burned it up," confessed Aunt Hitty. "I just glanced into it while it was spread out to dry, and it made me so mad I spoiled four slices of toast. And says I, you shan't go and tell your miserable lies to Dan'l and spoil his peace of mind. If anybody came here with a lot of abominable stories about my minister and my friends and relations, do you think I'd sit and listen to 'em? I'd turn 'em out of doors quick time, and I served the paper the same fashion. I took it in the tongs and sent it up the chimney."

"But, Hitty, we want to know the truth."

"I don't know as we do. There are a great many bad things all the time happening, but it doesn't make us any better to be told of them."

"But if Elder Whiteheart really is a bad man—"

Aunt Hitty pushed up her spectacles and looked at the Deacon.

"You're going on sixty years old, Dan'l, and you've always passed for a shrewd man. Now, here's a man as old you are, whose whole life, so far as you know, has been filled with good works; who has been honest and upright in his outward life, and has made everybody feel that he was sincere; a man that has tried to make the world better, and has told everybody that the Bible was the Word of God and that he and they were going to be judged according to its laws by a Judge that could see every secret thing and read the thoughts of the heart. And here's an editor who doesn't think God troubles himself about what is done in this world, who sneers at the Bible and the church, and thinks Christianity is a sham and the Sabbath an old Jewish superstition. And here's a reporter whose name nobody knows, whose very living depends on the sensations he can get up for his paper, and he gathers from another person of whom you know nothing a scandalous story and spreads it abroad with all the startling headlines he can devise. The editor comments upon it, and you, you who knew and trusted this good man, you read it and believe it."

"I didn't say I believed it, Hitty; I told Silas it really didn't seem—"

"Didn't you say you didn't believe it, and that you would hold your confidence in Elder Whiteheart, and that the whole thing would undoubtedly be proved an unfounded falsehood?"

"Well, the fact is, Hitty, such things don't start without some sort of foundation."

"Don't they? Well, what sort of foundation was there for the story about Deacon Haggood's being a dissipated man, and a hard drinker? They got that in the paper when he was running for supervisor."

The Deacon chuckled a little. Brother Haggood was a rank Arminian, and it was more than suspected that some of his brethren enjoyed his discomfiture.

"Of course everybody knew that was a campaign lie."

"Everybody here knew it, but the paper went down East where he was raised, and made an awful commotion among his wife's folks. And I never told you, Dan'l, but Sarah Pulsifer told me last summer that she heard down in Rootstown that you was a dreadful profane man and swore so when you had the rheumatism it was awful to be in the house with you."

The Deacon fairly writhed with indignation, but Aunt Hitty's brow was unruffled as she continued: "You see, Dan'l, there isn't a good man or woman that is safe from having some falsehood told about them, and it wouldn't be much matter if only all the other good people would stand right by them, and have the courage to say boldly, 'I don't believe it.' The devil must laugh to see how easy he carries his end just by lying. Why, I don't doubt if he'd gone away from the wilderness and said the Lord fell down and worshipped him when he promised him all the kingdoms of the world, every one of the disciples but John would have said, 'Is it possible?' and never remembered that the devil was a liar from the beginning."

"Well, Hetty," said the Deacon pacifically, "he would have had a tough time with you. I told Silas I thought it ought to be remembered that the Elder had been a good man for forty years—apparently."

"Apparently," said Aunt Hitty, "and what more can be said of you, or anybody else, than that you are apparently good? Only the Lord can go any deeper. If I was a minister, I should like to preach a sermon on 'Loyalty among Brethren.'"

"I don't doubt it would be worth hearing," said the Deacon gallantly. In fact, he often regretted that Aunt Hitty's eloquence should be devoted solely to his own moral reformation.

"I don't know what I should choose for a text," said Aunt Hitty musingly, "the Bible is so full of them; but I believe it would be 'Receive ye one another as Christ also received us.' I tell you, Dan'l, if we only came half way up to that rule there would be an end of this taking up evil reports against the brethren, and lending a willing ear to accusations that were more than likely to be false. Seems to me when a man is true and good and honest all the way through, the most natural thing in the world to him is perfect confidence in the sincerity of other folks; and when he comes to add to this the charity that thinketh no evil, and rejoiceth not in iniquity but rejoiceth in that which is good, you've got a man that is ready to stand by his brethren when they are accused of wrong without waiting to make them prove their innocence. Innocence is the hardest thing in the world to prove if a man's own word is to go for nothing."

"But, Hitty, the church must vindicate her own purity by not suffering wrong-doers to hide under her protection."

"Well, Dan'l," said Aunt Hitty, "I don't know but you'll feel your duty to bring me before the Session, but the fact is, I think there's a great deal of nonsense, and worse than nonsense, in the idea of a church vindicating its own purity by shutting its doors on its members when they fall from grace. To be sure, there's Scripture for it, if the Scripture rule was carried out first, and everything that brotherly love and patience could do was tried and the man wouldn't listen; but even then he's only to be as a heathen, and you're bound to go right to work and convert him and bring him back. Just look at John Wait. He's been a prosperous man, and a man that was looked up to, and that was always free-handed and ready to help on every good work. He's done as much good as any man in Fairport. But he met a temptation to dishonesty; nobody knows how hard it was or what a fight he made be-

fore he fell. All we know is he fell, and now the church wants to vindicate itself by turning him out; and not a man but Elder Hardhead has any confidence in the sincerity of his repentance."

"Ah! but, Hitty, there must have been something unsound in the man all along," said the Deacon, with a shake of his head.

"No doubt there was a weak spot in his character and the temptation found it, and there may be just as weak spots in you and me, only the right temptation never chance to touch them. All weakness isn't sin, if the Sunday-school hymn does say so, and I should like to know if John Wait, with the effects of a life of uprightness and forty years in God's service, isn't as promising a subject even now for the church to spend its forces on as poor old Denny Martin and all that profane, drinking crew that we send a missionary to every Sunday? When he says he repents, and that he has the assurance of God's pardon, why isn't it as likely that he'll be kept from falling as if he'd been sinning openly all his days? It doesn't seem to me to be good sound sense, to say nothing of Christianity, to spend so much labor on bringing men into the church and so little in watching and helping them after they get there; to have such unbounded faith and charity for habitual sinners and so little for a man that goes down under one sharp temptation; to be so credulous of the sincerity of the publican and heathen and so cold and suspicious toward the brother that says, 'I have sinned.'"

Aunt Hitty wiped her eyes and gave the Deacon his medicine. Then, as she brightened up the fire, she said slowly:

"I was thinking last Sunday, if Paul was going to write an Epistle to us here at Fairport, what he would be likely to say after he had written, 'Put them in mind.' Most all the folks go to church, and to prayer-meeting, and we've got a first-rate Sunday-school, and we pay to all the collections, and we keep up two missions, and haven't a dollar debt on the church; and I just thought if Paul was writing to us, and knew all about us, he'd say, 'Put them in mind of what I said about charity in the Epistle I sent to the Corinthians.'"

The Deacon rubbed his knee thoughtfully as he said, "That's a 'mazing good chapter, Hitty, and we none of us live by it as we ought."—*Christian Union.*

Gentle Mothers.

I thought I was singing my boy to sleep with the little ballad of which the above is a chorus; but the blue eyes opened, and the quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied "But, you know darling, Mamma has to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and gently questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined? "Railing with clamor, uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, it seems to us. First, for lack of self-control; second, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym of weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Spirituality of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words.*

A Noble Gift.

The widow's two mites. What more tender, more solemnly affecting, more profoundly pathetic, than this charity, this offering to God of a farthing! We only know that she was a poor woman and a widow, of whom there is nothing left up on record but this sublimely simple story, that when the rich men cast their proud offerings into the treasury this poor woman came also and cast in her two mites, which made a farthing! And that example, thus made the subject of divine commendation, has been read and told, and has gone abroad everywhere, and sunk deep into a hundred million of hearts, since the commencement of the Christian era, and has done more good than could be accomplished by a thousand marble palaces, because it was charity mingled with true benevolence, given in love, the service and the honor of God; because it was charity that had its origin in religious feeling; because it was a gift to the honor of God.—*Daniel Webster.*

The great difficulty with Christian manhood is, that it is too much dependent. Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged anyone who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance of a procession of such characters would make, if they could be seen as they are on the street! What an appearance a crippled Christian makes in the light of heaven!—*Golden Rule.*

A Popular Ministry.

A ministry that pleases everybody, especially in the Presbyterian church, may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true Deity, the atonement on the cross, the personality and work of the Holy Ghost, the need by every man—the most amiable and cultivated—of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitent concurrent with natural immortality, the obligation of the Sabbath; and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No; this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy, from Paris.

"Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, tenderly. "But what if the people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. This is their matter. Yours is to preach for the saving of men, not for the keeping of them in the pews. "But cultivated and well-to-do people will quit the church." Let them. It is much the worse for them. Remember Paul's words, "Not many wise, mighty, noble, are called." "But it is a pity that they should not be saved." Certainly, but it is by the truth they are to be saved; and you are a teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad, you will be verily guilty in so doing. But if yours is the right spirit, then your ministry will be like Christ's, which irritated, and drove not a few, especially of the ritualists and intellectual kind. "For judgment I am come into the world, that they which see might not see, and that they which see might be made blind."—*Dr. John Hall.*

The One Name.

Jesus! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy of all our weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue shall confess. Jesus! our power; Jesus! our righteousness; our sanctification; our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the mount of God; thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth, and Thy glory at the right hand of the Father.—*Dr. Bethune.*

Noble Witnesses.

It was faith in Christ that made Peter and John stand up boldly before the Jewish council and confess their Master without fear of consequences, saying, "There is none other name given under heaven among men whereby we can be saved." It was faith in Christ's words of eternal life that made Paul come out from Judaism, spend his life in preaching the gospel, and say on the brink of the grave, "I know whom I have believed, and that he is able to keep that which I have committed to him against that day." It was faith in Christ's "words of eternal life" that made Bishop Hooper go boldly to the stake at Gloucester, after saying, "Life is sweet and death is bitter; but eternal life is more sweet and eternal death is more bitter." It was faith in Christ's "words of eternal life" that made Nicholas Ridley and Hugh Latimer endure a fiery death in Broad street, Oxford, rather than deny the principles of reformation. It was faith in Christ's "words of eternal life" which made Henry Martyn turn his back on ease and distinction at Cambridge, to go forth to a tropical climate, and die a solitary death as a missionary. It was faith in Christ's "words of eternal life" which made that honorable woman, Catharine Tail, as recorded in that touching biography, resign five children in five weeks to the grave, in the full assurance that Christ would keep his word, take care of them both in body and soul, and bring them with him to meet her at the great day.—*Canon Ryle.*

A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound and causing it to fester till my limb becomes greatly inflamed, and my general health is materially affected, is there a person in the world that would not call me a fool? Now, such a fool is he who, by dwelling on little injuries or provocations, causes them to agitate and inflame his mind. How much better would it be to put a bandage over the wound, and never look at it again!

There is a great deal of ceramic religion, fine earthenware Christianity, old china church membership. Lay it gently on the shelf, a cracked and faded and useless thing. It certifies to a certain spiritual respectability of the happy possessor, but it is of no use on the tables of the church.

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News Summary.

Pacific Coast.

David Jacks has purchased the Toro Ranch, near Monterey—6,000 acres—for \$36,000.

Surprise is expressed by farmers at the advanced state of the early-sown wheat in San Joaquin county.

General John F. Miller, of this city, was elected to the Senate of the United States by the State Legislature yesterday.

There are now in port, under engagement to load wheat, 46 vessels of 58,059 tons of tonnage, with a carrying capacity of 85,000 tons. A year ago there was only 28,000 tons of tonnage in port under engagement for wheat.

Work on the mammoth depot to be erected on the "fill" at West Oakland, by the Central Pacific Railroad Company, will be commenced about February 1st. The building will be constructed mainly of iron and glass.

We welcome the "New Mexican Christian Advocate," which is an eight-page monthly published in Santa Fe. It is published in Spanish and English, and we hope it will do much in laying the foundations of truth and virtue in that Territory.

The Savings Banks are loaning on city real estate at 8@10 per cent. and paying the mortgage tax, which is equivalent to borrowing at 6@8 per cent. Commercial paper is discounted at 8@9 per cent. Money on call against the United States bonds is obtainable at 4@6 per cent.

The demand for fruit trees the present season is unprecedented, and many persons find it absolutely impossible to obtain such trees as they desire. Realizing the prospective great demand, our nurserymen are making every effort to be able to supply this demand by largely increasing their stocks.—*San Bernardino Index.*

The Committee on Publication of Minutes report receipts from churches in Modesto; Suisun; Lewiston; Riverside; Lockeford; Sacramento; Redwood; Geyersville; Dutch Flat; Yountville; Benicia; San Juan South; Prescott, Arizona; Second church, Oakland, and First, Green-street and Bethany churches, San Francisco.

A CHINAMAN took eight rolls purporting to contain \$20 each, in a bank at Watsonville the other day, and requested an exchange for gold. The teller weighed them and found them correct, and handed over the gold. Subsequently it was ascertained that five of the rolls contained lead pipe, while three were all right.

At the meeting of the school directors last Monday, Superintendent Taylor submitted his annual report, showing the number of schools in the Department during 1880, the length of time they were kept open, and the number of pupils taught in each school, and the whole amount of money received and expended. The financial statement appended to the report showed the total receipts to have been \$1,002,301.66; expenditures, \$839,168.96. Of this latter amount, \$636,818.25 was expended for teachers' salaries, \$43,277.80 for school janitors' salaries, \$14,604.79 for stationery and incidentals, and \$10,301.97 for incidentals.

Eastern.
THE solid, staunch "Presbyterian," of Philadelphia, last week reached its semi-centennial.

MISSISSIPPI has repealed its just law requiring the signatures of women as well as men to petitions for licensing liquor shops.

An elephant, traveling in a car next to the locomotive on an Indiana railroad, opened the tank, drank all the water, and so compelled the train to stop.

ILLINOIS is a fortunate state. Its state debt which only amounted to \$281,059 was all paid last month. Its aggregate county and town debts are \$18,000,000.

NEW JERSEY offers \$20 to every free public school in the state to start a library if the district raises an equal sum, and will add \$10 yearly on the same conditions.

"Now, Sammy, tell me, have you read the story of Joseph?" "Oh yes, Uncle."

"Well, then, what wrong did they do when they sold their brother?" "They sold him too cheap, I think."

"Well, I have done one good deed today," said Billington. "What's that?" asked his friend. "I have given a poor, deserving man an overcoat," replied Billington, turning around; "how do you think it fits?"

Rev. Dr. Arthur Mitchell, in his address at the Presbyterian Council, stated that the Sunday-school libraries of Illinois number 369,000 volumes. Ten millions of Sunday-school papers are distributed annually in the State of Illinois.

Mr. Mahone, the new senator from Virginia, was a poor Irish boy, educated on a free scholarship at the military institute in which Stonewall Jackson taught. He began his career by carrying a surveyor's chain on a railroad and was known as a skillful general in the Confederate army.

On the morning of New Year's day, at Berlin, large crowds, mostly students, made a demonstration before a café much frequented by Jews. They smashed windows and mobbed all the Jews they met. The police were comparatively helpless. Another café was invaded and emptied of Jews. Large and stormy meetings continue to be held, and the crusade seems to be gaining force. Fists are now being substituted for tongues.

Jane Brown, a colored woman, bought a ticket entitling her to a first-class passage from Corinth to Memphis, on the Memphis and Charleston Railroad. She took her seat in the ladies' car; the conductor ordered her to go forward into a smoking and emigrant car; she refused to go, and thereupon she was ejected with great violence. She brought suit for damages in the Federal Circuit Court, and a jury of white men awarded her \$3,000.

Rev. Dr. Irenaeus Prime, editor of the New York Observer, in a lecture on "Wits of the Pulpit," in that city lately, said that Dr. Strong, of Hartford, was a man of great natural wit, and oftentimes indulged it without thinking of its effect. Leading a ministerial prayer meeting on one occasion, he said, "Brother Colton, will you please step this way and pray?" to which Mr. Colton responded, "Brother Strong, you do very wrong to make a rhyme at such a time," and Dr. Strong again remarked, "I'm sorry to see you're just like me."

It is stated that for a year or more the most fashionable Methodist congregation in Troy, N. Y., had a lunatic for a preacher, in the person of the Rev. Geo. J. Brown. He was an eloquent and popular young clergyman; but a mental disease came upon him, and it was not until he was wholly deranged that the conference retired him from active ministry. He died a few weeks ago, in the Utica asylum.

Foreign.

Gen. Trevino, son-in-law of Gen. E. O. C. Ord, of the United States Army, has been appointed minister of war of Mexico.

Mr. Gladstone has been visiting the Prince of Wales at Sandringham, and by the Prince's especial desire, read the lessons at morning prayers.

The City Council of Glasgow, after a discussion of three nights, has refused to grant permission to open the museums and art galleries on Sunday.

LUTHERANS in Germany are proposing to celebrate, on a magnificent scale, the four-hundredth anniversary of Martin Luther's birth, November 10, 1883.

The Great Eastern steamship has been definitely chartered for ten years to carry dead meat to the United Kingdom from the American sea-board or the River Plate.

The art of obtaining sugar from cane was discovered by a Venetian in 1503, and for fifty years a sugar loaf weighing seven pounds was considered a wonderful curiosity.

Offices last long in England. The first Constable of the Tower of London was appointed by William the Conqueror, the last was commissioned in November by Queen Victoria.

It required 36,000 men on foot, and 1,700 mounted soldiers to guard the road between Livadia and Sebastopol for two days and a night while the Czar of Russia was journeying recently between the two places. "Uneasy lies the head that wears a crown."

THE Bombay Y. M. C. A. pays special attention to the spiritual wants of the seamen on the shipping in the harbor, and is endeavoring to secure the erection of a Sailors' Coffee-room, where good influences can be thrown around them.

Sir Francis Lyceet, who died recently in England, was a Methodist, noted for liberality. He left a fortune of \$1,250,000, of which \$115,000 goes to aid in building Wesleyan churches, and after the death of his widow the bulk of his property will be appropriated to the same object.

BERLIN, Jan. 3rd.—Reports received here of demonstrations in the United States with the view of protesting against anti-Jewish agitation, is producing a very unfavorable impression, the feeling being that Germany can tolerate no intervention in home affairs by foreign states.

The Canadian Government has given a subsidy of \$25,000,000 in cash and 25,000,000 acres of land to their Pacific Railroad syndicate besides finishing those parts of the road now under construction, and is then to give the road to the company, the whole being estimated at \$105,000,000.

Lieutenant Schwatka explained, at the meeting of the National Academy of Science, held in New York city, that the Arctic winter is not such a dark one as we have supposed. In the highest latitudes explorers have ever reached, the shortest day of the year is four hours and forty-two minutes long, although the light of the day is only like twilight.

Mr. Jennings telegraphs to the New York World that Mr. Gladstone has been told by his physician that it will no longer be safe for him to discharge his duties of the Premiership, and it is therefore probable that he will be elevated to the peerage, and find in the Upper House the same agreeable repose that he has been found by his predecessor, Lord Beaconsfield.

Gambetta, the distinguished French statesman, is fat; his complexion is that of an Italian; his fine hair is sprinkled with gray; his lips, which are resolute and compressed, are shadowed by a black mustache; and he has also a short gray beard. His dress is far from being that of a dandy; but he wears a white flower in his button-hole. When he speaks, he makes but few gestures—those vehement.

At the National Exhibition at Milan next year, there will be a captive balloon, constructed on the model of the one which was so successful in Paris in 1878. It will measure not less than one hundred and eighty feet in circumference, eighty-four feet in height, and contain fifteen thousand cubic feet of gas. To it will be attached a safe and solid car, capable of containing seats for at least eight persons. A steam-engine is to regulate the ascent and descent, and it will rise to a height of about nine hundred feet, affording a splendid view of Milan and the plains of Lombardy.

Sunday-school Lesson for Jan. 23, 1881.

BY REV. R. G. JONES, D. D.

Angel announcing the birth of Jesus. Luke ii: 8-20.

Golden Text—Luke ii: 14.

Shepherds keeping watch over their flock by night.—Very likely they were rather poor, since they were out in the field all night. Why, then, did God send his angel to inform them? One reason, they were anxiously waiting for the coming of the Messiah, and probably they were more pure and spiritual minded in their expectations than the higher classes, thus they were fitter to receive divine revelation from God concerning his Son. Again: it was necessary to make this known as soon as possible, so that there might be witnesses of his claim to the throne of David and the fulfillment of prophecy; while at the same time it was necessary to keep the knowledge of his birth from the wealthy, lest the ruling powers should try to kill him before everything required by the law should be fulfilled. Therefore, God sent word to poor people and gave them a sign, so that they might be assured of the truth of the matter; and they were the means of spreading the news everywhere among the poor. But he chose other messengers, in due time, to inform Herod and the authorities in Jerusalem regarding this new heir to the throne of David—even a star and wise men from the East—so that seeing, they might see and not perceive; and hearing, they might hear and not understand; and yet be rendered without excuse for their unbelief.

The angel of the Lord came upon them.—The Lord is never in need of means, and those the proper means, to carry out his designs and perform his will. When he wanted to make known to the wise men of the East that the Messiah was born, a star was sufficient for the purpose; they understood its language and obeyed its commands. But it was in vain that the star shone night after night over the fields of Bethlehem, its lessons were too high and mysterious for poor shepherds. However, an angel could speak to them in plain and unmistakable language. Humble as they were, angels did not deem themselves dishonored by being sent on a message to them; and why should they, seeing their Lord and Creator had made himself of no reputation and come in the likeness of sinful flesh? Indeed, one great aim of Luke throughout his gospel, if not the chief, seems to be to show God's wonderful sympathy and care for the poor.

For unto you is born this day a Saviour.—The shepherds were frightened, as Zacharias had been, by the appearance of an angel. But there was no cause for fear. The angel was their best friend. He was bringing to them news of the best kind, good tidings of great joy, which would cause all the nations of the earth to rejoice. That which they with all Israel, as well as the Gentiles, had been so anxiously expecting, "the desire of all nations," was now come—the Saviour was born that day in the city of David.

And this shall be a sign unto you.—That you may be satisfied of the truth of my saying, go now to Bethlehem, and there, in a stable, ye shall find the babe wrapped in swaddling-clothes, lying in a manger. There was very little danger or room for mistake, since there was no other child there so poor and ill provided for. It is wonderful how anxious God is to have people believe him, when he would consent to give these poor, ignorant men a sign by means of which they could judge of the truthfulness of an angel's message. It might have been expected that men would believe an angel without further ceremony; but God knew that they would not, therefore he gave them further proofs. This teaches ministers to be very patient if men do not believe our message; they have rejected the message of our superiors; but being convinced of the truth of our message, we should try by various methods to convince those who hear us. God sees nothing too much to do in order to get men to believe; surely, then, his servants should imitate him in this.

There was with the angel a multitude of the heavenly host.—If earth paid but little attention to the birth of the Saviour, it was regarded in heaven as a very important event. The fact that Christ had become incarnate, made angels very desirous to visit our world, so that they might congratulate its inhabitants on the wonderful honor conferred upon them by this visit, and the untold benefits brought within their reach. Perhaps they expected to find all the people of earth in holiday dress and singing jubilee songs. But so well satisfied were they of the importance of the event, that they made up for the want of enthusiasm on earth by their number and the cheerfulness of their song. This shows that all who believe in Christ should always praise him, whatever others may do.

Glory to God in the highest.—The song of the angels was short, but very comprehensive. Expositors have found great difficulty in explaining it, especially the last clause. There are two opinions regarding the first part.

God will henceforth be glorified on earth as he is glorified in heaven. But others think that from henceforth he will be more glorious in heaven. This agrees with the general teaching of the New Testament, that God is glorified or revealed better in the plan of salvation than by his other works. That angels know God better now that he has been revealed in Christ than ever they did before, hence they love him more and praise him better.

Should the last part of their song be divided, or taken as one? Some take it as one. But they have two thoughts or opinions. The Roman Catholics want to translate it, "on earth, peace to men of good will." This agrees with the opinion that all God's blessings are conditional.

Calvinistic writers, on the other hand, say, "peace on earth, from good will" (of God), which agrees with the opinion that every blessing comes to us of grace or God's good will. Thus, very often we put previous opinions to lead the Bible, instead of allowing the Bible to lead us. I think we can get very good sense by dividing this clause into two sentences.

Peace on earth.—God is to-day reconciled to the world in his Son. Hitherto, God could not bless the world, but now he visits it with the fullness of blessings. The Prince of peace has come to dwell on earth, and consequently wars must cease.

Good will among men.—As the result of peace between God and men, there will be a good feeling among men toward each other. "Love one another as I have loved you." If God so loved us, we also ought to love one another.

Men's good will toward each other increases as the influence of the gospel increases. Christians have no right to go to war or to law-suits. Their Master is the Prince of peace. "He maketh wars to cease unto the end of the earth." "Dare any of you having a matter against another go to law?" "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." The time will come when all the inhabitants of the earth will be at peace with God, and feeling kindly toward each other. There is a great deal of work to be done ere we shall have universal peace and good will; but it began on that day when the Saviour was born, and it has been progressing ever since.

Let us now go even unto Bethlehem.—That which they had seen and heard had filled the minds of the shepherds with a desire to see the babe, therefore they went their way and found everything as the angel had said. There was a wonderful difference between the vision of the angels they had newly seen and the poor babe in the manger; yet they did not turn away from him in disgust on account of his poverty, but praised God for his wonderful gift, and spread everywhere the news of what they had seen and heard. The news spread far and wide, and caused much talk among the poor all around. We do not know whether any of these afterward believed in Christ, but all the things they had seen and heard were quite sufficient to render them without excuse for their unbelief. They were important witnesses to the truth of the history concerning him in those days and for many years afterward.

It is rather singular that we have no account of any one from the neighborhood of Bethlehem among the immediate followers of Christ. Perhaps they all thought that this wonderful child born among the babes slain by Herod. Therefore, when Christ came from Nazareth they did not recognize him as the same one, and thus were prejudiced against him.

Mary kept all these things and pondered them in her heart.—These words intimate that it was very gradually Mary awoke to see the spiritual glory of her son. Probably she expected at first he would literally ascend the throne of David, and bring temporal salvation to the Jews. She could not understand why heaven should be so much more interested in him than the earth was. But this marked him out as greater than David or Abraham. It was very difficult for her to conceive how such a favorite of heaven should be so poor on earth. She deeply studied all that she had seen and heard, expecting to have greater light in the future on this great mystery. That the favorites of heaven should be in poverty, suffering and distress is a mystery to this day to the minds of all who forget that we are sinners, and that God wants to make us meet for the inheritance of the saints in light. But the declaration of the Holy Spirit that all things work together for good to them that love God, does not always reconcile the true Christian to his hard lot. It would do the dissatisfied on earth good to visit Bethlehem and study the heir of heaven in the manger.

THE FAMILIES OF GREAT JOURNALISTS.—Editorial families seem to break up rapidly. The Raymonds are all gone from New York, and the splendid property left by the great editor is scattered. The condition of the Bennetts is too well known to require any more than a passing allusion. The daughter with her husband is boarding, while the son is a wanderer, who, though familiar with both Europe and America, has no home in either. Willis left a widow and four children. The former removed to this city, and the latter are engaged in various duties of life. George P. Morris had a rural home on the banks of the Hudson, but it was sold soon after his death, and in this manner time works changes and revolutions.—*N. Y. Corr. Troy Times.*

Baron Charles de Rothschild, of Frankfurt, has just given \$160,000 for a silver-gilt cup of marvelous workmanship, made by the celebrated Jannintzer. This is said to be the largest price ever paid in modern times for a single object of art. The work is the centre-piece of a table service. It formed part of the estate of a Nuremberg banker, and for several years has been in the museum in that place. Baron Rothschild has long had his eye on it, and finally, after as much diplomatic negotiation as commonly attends the settlement of a great treaty, he has obtained possession of the prize.

Of the clergymen of Philadelphia none is held in higher professional or social esteem than Dr. Henry J. McTear, who has just celebrated his fiftieth year of service as rector of St. James' Church in that city. The event was pleasantly remembered by his parishioners, who presented him with a check for \$10,000.

At the New England Dinner in New York city a telegram was received from the New England Society of Santa Fe, New Mexico.

PRICES CURRENT.

FINANCIAL.	
Silver, \$1.10 per oz., 1000 fine. Bar	
silver, 925 fine, 51d per oz.	
COMMERCIAL.	
WHEAT—Best Brands of City Extra, \$5.25; Super, \$3.75 to 4.25; Bakers' and Family Extra, \$4.50 to 4.75; Interior Superfine, \$2.75 to 3.25; Oregon brands extra, \$4.25 to 4.50; Walla Walla extra, \$4.55 to 4.75.	
WHEAT—No. 1, \$1.45 to 1.47½ per cwt.; No. 2, \$1.40 to 1.42½.	
BARLEY—Feed, 87½ to 92½c; Chevalier, \$1.15 to 1.20 for choice bay; brewing, \$1.15 to 1.20 per cwt.	
RYE—\$1.50 to 1.60 per cwt.	
CORN—Yellow, large \$1.00 to 1.05.	
OATS—Coast, \$1.15 to 1.30; Surprise, \$1.45 to 1.50; Wash. Ter. oats, \$1.25 to 1.30.	
FEED—Barley, \$13.00; ground barley, \$22.00; middlings, \$17.00; oil cake, \$25.00 per ton.	
HOPS—15 to 21c.	
POTATOES—Early Rose, 55 to 60c per cwt. Onions—\$1.75 to 2.25 per cwt.	
FRUIT—Lemons, \$3.50 to 4.50 per box for California; Apples, 20c to \$1.25 per box; Pears, 75c to \$2.50 per box; Bananas, \$2.00 to 4.00 per bunch.	
VEGETABLES—Cabbage, 75c per cwt.; Cauliflower, 75c per doz.; Turnips, 60 to 75c per cwt.; Marrowfat Squash, \$5.00 to 8.00 per ton.	
HAY—\$9.00 to 16.00 for all grades. Straw, 35 to 40c per bale.	
WOOL—Eastern Oregon choice, 20 to 30c; Humboldt, 26c.	
BUTTER—Choice, 35 to 37½c; Inferior, 20 to 24c per lb.	
CHEESE—Cal. cheese, 13 to 15c for choice. Eggs—Fresh laid, 32½ to 35c per doz.	
HONEY—Comb, 12 to 15c; Strained, 6½ to 7c.	
BEEF—First quality, 6 to 7c; inferior, 4 to 4½c per lb.	
LAMB—5 to 5½c good to choice.	
MUTTON—Wethers, 4 to 4½c; Ewes, 3½ to 4c per lb.	
POKE—Live hogs, 4½ to 4¾c for hard.	

SOME idea of the way space has to be utilized in a great city may be inferred from the fact that the owner of a mansion in Belgrave Square, London, where ground is very valuable, has built a stable for twenty horses on its roof, to which the horses are raised by an elevator.

It is proposed to line the Avenue des

Champs Elysées, in Paris, with statues

of notabilities.

Publishers' Department.

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